THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

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THE CHURCHMAN.

RICHARD NELSON.

"It is evident unto all men *diligently* reading the Holy Scripture and ancient authors, that from the apostles' time there have been these orders of ministers in Christ's Church; bishops, priests, and deacons."—*Pref. of the Ordin. Service.*

In the course of this last summer, (1833,) I had the pleasure of a visit from an old and valued friend, one of the most respectable merchants in the city of Bristol, (and this, in my opinion, is no small praise.)

We were discussing one day the subject of national schools, their merits and demerits. He was pleading strenuously for them; and to confirm his arguments, "I will mention," said he, "a circumstance which happened to me when I was in this part of the world, about eleven or twelve years ago. I was travelling on a coach somewhere between Sheffield and Leeds, when we took up a lad of fourteen or fifteen years of age, a rough country-looking boy, but well mannered and of an intelligent countenance.

"I found, upon conversation with him, that he belonged to a national school in the neighborhood, which he was, he said, on the point of leaving. This gave me occasion to ask him various questions, which he answered with so much readiness and vivacity, yet without any self-conceit in his manner, that when the coach stopped (I think it was at Barnsley) for a short time, I took him with me into a bookseller's shop, and desired him to select some book which I might give him as a testimony of my approbation. After looking at a few which the bookseller recommended, he fixed on a 'Selection from Bishop Wilson's Works,' whose name, he said, he had often heard. He begged me to write his name in it, which I did, and we parted with mutual expressions of good-will; and I will be bold to prophesy that that boy (or young man, as he must now be, if he is still alive) is giving, by his conduct, stronger testimony in favor of the national school system, than a thousand of your speculating philosophers can bring against it."

"Well," said I, "you are apt to be sanguine in your views, but as I must confess they are often right, so I will hope you may not have been deceived in this instance."

It so happened that two or three days after this conversation, we were taking a walk together, and discussing various topics such as the present state of things might suggest, when we met a young man, a neighbor of mine, a mason, who detained us two or three minutes, while he asked my directions about some work he was doing for me.

After he was out of hearing,—"That," said I, "is one of the most respectable young men I know. Soon after I came here, more than four years ago, he married a young woman of a disposition similar to his own; and they live in that cottage that you see there, to the right of that row of beeches."

"I see it, I believe," said he, hardly looking the way I pointed, and not altogether seeming pleased at having our conversation thus interrupted.

"He has two or three little children, and I believe sometimes it goes hard with them, as in the winter work is short hereabouts, and he does not like beating about far from home. I sometimes tell him he ought to look farther; but he is so fond of his home, his wife, and children, that I verily think he would rather live on potatoes seven days in the week with them, than have meat and beer by himself. And besides, I know he does not relish the companions he must work with at the town. However, on the whole, they do tolerably well, as they have a garden of a fair size, and he never spends an unnecessary penny."

"I am glad to hear it," said he; "but we were talking about the value of an apostolical succession in the ministry, were we not? and of the great ignorance and neglect now prevailing on the subject."

"We were," said I, "but to tell you the truth, though I have bestowed considerable attention on the subject, and examined the various opinions which have been put forth on it, yet I have scarcely learned so much hereon from the works of learned theologians, as I have from repeated conversations with that very young man we just now met."

"You surprise me," said he.

"You may be surprised, but it is, however, true, and (if you have no objection) I will tell you how it was."

"By all means," he answered.

"When I first came to the parish I looked about for some person to take charge of the Sunday school, as the master was old, and so deaf as to be unequal to the work. I was recommended to apply to Richard Nelson, (that is the man's name.")—Here my friend interrupted me, saying, "Richard Nelson? why, now I remember, that was the very name of the boy I travelled with. "Indeed!" said I, "then doubtless it is the same person: for his age will agree with your account very well, and I know he was bred at —— National School." "Well," said he, "I am quite delighted to find myself a true prophet in this instance." "Perhaps," said I, "you will be more pleased, when you have heard all I have to tell you: you will find that your little present was by no means thrown away." "Go on," said he, "I am all attention."

"I was telling you, I believe, that I requested Nelson to become master of the Sunday school. After some little hesitation, he declined my offer, under the plea that he could not give constant and regular attendance; though he was willing to attend occasionally, and render what assistance he could. So it was arranged that the old master should still remain; and I afterward discovered that an unwillingness to deprive him of the little emolument, was Nelson's real reason for declining my offer. As the Sunday school is nearly three-quarters of a mile from my house, in a direction beyond Nelson's, along the Beech Walk, as we call it, it frequently happened that we joined in company as we went to and fro. We generally talked over such subjects as had reference to the school, or to the state of religion in general: and, amongst other topics, that on which you and I are conversing,—the authority of Christian ministers. I remember it was on the following occasion that the subject was started between us. I thought that I had observed one Sunday, that he was making the boys of his class, (our school professes to be on the Bell system,) that he was, I say, making his boys read the nineteenth and some other of the thirty-nine articles relating to the ministerial office: and that afterward he was explaining and illustrating them, after his usual manner, by referring them to suitable parts of Scripture. On our walk homewards, I inquired if I was right in my conjecture. He said, yes; and that, in the present state of things, he could not help thinking it quite a duty to direct the minds of young persons to such subjects. And on this and many subsequent occasions, he set forth his opinions on the matter, which I will state to you, as far as I can remember, in his own words.

"My good mother," he said, "not long before her death, which happened about half-a-year before I came to live here, said to me very earnestly one day, as I was sitting by her bedside, 'My dear Richard, observe my words: never dare to trifle with God Almighty.' By this I understood her to mean, that in all religious actions we ought to be very *awful*, and to seek nothing but what is right and true. And I knew that she had always disapproved of people's saying as they commonly do, 'that it little matters what a man's religion is, if he be but sincere;' and 'that one opinion or one place of worship is as good as another.' To say, or think, or act so, she used to call 'trifling with God's truth:' and do you not think, Sir, (addressing himself to me,) that she was right?"

"Indeed I do," said I.

"And," he said, "I was much confirmed in these opinions by constantly reading a very wise and, as I may say to you, precious book, which a gentleman gave me some years ago, whom I met by chance when I was going to see my father in the infirmary. It is called a selection from Bishop Wilson's Works, and there are many places in it which show what his opinions were on this subject; and I suppose, Sir, there can be no doubt that Bishop Wilson was a man of extraordinary judgment and piety."

"He has ever been considered so," I answered.

"I could not think much of any one's judgment or piety either, who would say otherwise," he replied, "and what Bishop Wilson says, is this, or to this effect:—That 'to reject the government of bishops is to reject an ordinance of God.'" *Sacr. Priv.*

"That 'our salvation depends, under God, upon the ministry of those whom Jesus Christ and the Holy Ghost have appointed to reconcile men to God.' Serm. 88.

"That 'the personal failings of ministers do not make void their commission.' Ibid.

"That 'if the unity of the Church is once made a light matter, and he who is the centre of unity, and in Christ's stead, shall come to be despised, and his authority set at nought, then will error and infidelity get ground; Jesus Christ and his Gospel will be despised, and the kingdom of Satan set up again here as well as in other nations."—Charge, 1721. With many other expresions like these.

"And yet, Sir," he continued, "the gentleman who lives over there," (pointing to a great house in sight, four or five miles off down the valley,) "who is said to be a person of much learning, and who does a great deal of good, he does not take the matter in the same light. For he told a man of —— whom I was working with, that if a person preached what was right and good, that was the best sign of his being ordained a minister, without the ceremony of laying on a bishop's hands upon his head. And the man that told me very much admired the opinion, in regard (he said) of its being so very *liberal*, or some such word. Though I confess I could not exactly see what there was so much to admire. Because, if the opinion were true, it was good, and if it were false, it was bad, equally as much (to my thinking) whether it were called liberal or bigoted."

"Doubtless you were right," said I. "And," he proceeded, "it seemed to me, (and I told the man so,) like going round and round in a wheel, to say, if he is God's minister he preaches what is good, and if he preaches what is good, he is God's minister. For still the question will be, What *is* right and good? and some would say one thing and some another; and some would say there is nothing right nor good at all in itself, but only as seems most expedient to every person for the time being. So for my own satisfaction, and hoping for God's blessing on my endeavor, I resolved to search the matter out for myself as well as I could. My plan was this. First, to see what was said on the subject in the Church Prayer-book, and then to compare this with the Scriptures; and if after all I could not satisfy myself, I should have taken the liberty of consulting you, Sir, if I had been here, or Mr. ——, who was the minister at ——, where I came from."

"Yours was a good plan," I said, "but I suppose you had forgotten that the chief part of the Church services which relate to these subjects, is not contained in the Prayer-books which we commonly use."

"I was aware of that," he answered, "but my wife's father had been clerk of —— parish, and it so happened that the churchwarden had given him a large Prayer-book, in which all the ordination services were quite perfect, though the book was ancient, and in some parts very ragged. This book my wife brought with her when we came here, and indeed she values it very highly on account of her poor father having used it for so many years. Thus you see, Sir, with the Bible and Prayer-book, and (as I hoped) God's blessings on my labors, I was not, as you may say, unfurnished for the work."

"Indeed, Richard, you were not," I replied.

"Well, then," he proceeded, "I first observed that the Church is very particular in not allowing any administration of the sacraments or any *public* service of Almighty God, to take place except when there is one of her ministers to guide and take the lead in the solemnity. Thus not only in the administration of baptism, and of the Lord's supper, but in the daily morning and evening prayers, in the public catechizing of children, in the solemnization of marriage, in the visitation of the sick, and in the burial of the dead,—in all these cases the Christian congregation is never supposed complete, nor the service perfect, unless there be also present a minister authorized to lead the devotions of the people. And yet I also observed that neither minister nor people, not even with the leave of the bishop himself, had power or authority given them to alter or vary from the rules set down in the Prayer-book. And often have I thought how well it would be if ministers and people too would be more careful to keep to the rules."

"Yes," said I, "it is too true; we are all to blame."

"But," he proceeded, taking a small Prayer-took out of his pocket, "the question I had next to ask was, who are meant by these ministers so often referred to in the Church service. To this question I found a general answer in the twenty-third, twenty-sixth, and thirty-sixth articles, where the judgment of the Church is thus plainly given:

"1st. 'That it is not lawful for any man to take upon him the office of public preaching, or ministering the sacraments in the congregation before he be lawfully called and sent to execute the same.'

"2ndly. 'That those *are* lawfully called and sent, who are chosen and called to the work by men who have public authority given them in the congregation to call and send ministers into the Lord's vineyard.'

"3dly. 'That though sometimes evil men may have chief authority in the ministration of the word and sacraments; yet forasmuch as they do not the same in their own name but in Christ's, and do minister by his commission and authority, we may use their ministry with full hope of God's blessing.'

"4thly. 'That whosoever are consecrated and ordained according to the rites there prescribed, are rightly, orderly, and lawfully consecrated and ordained.'

"But here, Sir, I will take occasion to ask you whether it would not have been better, instead of calling the second order of ministers priests, to have used the word which is frequently found in the New Testament applied to them, 'elders,' or 'presbyters.'"

"Why," I said, "I have no doubt the wise and good men who framed the Prayer-book had a good reason for retaining the title of priests. But in truth it is one of the very words you mentioned, only somewhat shortened by our forefathers in the pronunciation of it—presbyter was made prester, and that by degrees became prest, or priest."

"That," said he, "is very remarkable, and proves that we ought to inquire before we find fault. But to go on with what I was saying—I next proceeded to read over, and I assure you, Sir, I did it with great care, the three services in our great Prayer-book, namely, for consecration of bishops, ordaining of priests, and making of deacons. And I must confess to you that I could not but greatly admire them; and at the same time feel much astonishment at two considerations which they brought to my mind."

"What were they, Richard?" I inquired.

"The one was," he said, "to think that after such a solemn dedication to the ministry, there should be such a thing as a careless or a wicked clergyman. And yet, Sir, is it not also astonishing that after such a solemn dedication of ourselves as we all make to God in baptism, there should be such a thing as a careless or a wicked Christian?"

"So it is," I said, "when we judge others, we condemn ourselves. But what was the other ground of your surprise?"

"Why, it was this; that there should be any doubt what the opinion of the Church is respecting the Christian ministry. Comparing the ordination service with the liturgy and articles, it seems to me quite clear, that in the judgment of the Church, none can show themselves duly authorized ministers of Christ who do not belong to one or other of the three orders of bishops, priests, or deacons.

"But, said I to myself, other Churches have erred, why may not this then be the misfortune of the Church of England also; and this very opinion may be one of her errors. You see then, Sir, the next thing I had to do was to consult the Scriptures on the subject, and (if it be not too bold in such a one as I to say so) to try the Prayer-book by the Bible."

"Your method was the best possible," I said. "But, if you please, do not use the expression, the Church *of* England, but the Church *in* England."

"Why, indeed, Sir," said he, "in the present state of things, perhaps it would be more proper. But to proceed with my inquiry. I first observed, that in the history of the Jews, as contained in the Old Testament, as well as in that of Christians in the New, the Almighty seems almost or quite always to have communicated his will to mankind through some chosen minister; some one, whether it were angel or man, who could give suitable evidence of the authority by which he spoke or acted. But there seemed to me to be this great difference between Jews and Christians, in this as in other cases; that in the Jews' religion all the rules and regulations were set down so plainly and distinctly that no one could mistake their meaning; for instance, in the Levitical laws concerning the priesthood, of what family and tribe the priests and high priest should be, what their respective duties, and what their dress, &c. Whereas in the Christian religion the rules and regulations, however important, and even necessary, are yet not so exactly set down. And I remember hearing a very good and wise clergyman say in a sermon at —— church, that this is probably what St. James means, when he calls the Gospel 'a law of liberty,' namely, that its rules and directions are *not* so plainly set down, *on purpose*, that Christians might have freer space, (I remember that was his expression,) and opportunity to exercise their faith and love for their Redeemer. And I have sometimes thought myself that what St. Paul says about the difference between walking by faith and by sight, seems to suit the different cases of Jews and Christians. *They* walked by sight, *we* must walk by faith: and faith, in this world, we are told, can see but as through a glass darkly."

"It seems so," I said.

He proceeded.

"With this view I went on to examine the New Testament, expecting to find therein some *general* instruction respecting the institution and authority of ministers in the Christian Church. But I did not expect that these rules should be as particular and distinct as those on the same subject in the Old Testament, any more than I should expect to find a command to Christians to observe the Lord's day set down as distinctly as the command to observe the sabbath was set down for the Jews. And yet, Sir, I suppose all will agree, that no one who wilfully neglects the Lord's day can be a true Christian."

"There are strange opinions now afloat," said I; "and if many despise the Lord's ministers, it is no wonder if many also despise the Lord's day."

"Indeed, Sir," said he, "it is not to be wondered at. But to go on with my statement. On carefully perusing the New Testament history, I remarked that our Lord did not grant ministerial authority to his disciples in general, but first to twelve, and then to seventy; that of those twelve, one was among the wickedest of mankind, and that our Lord knew (St. John vi. 74, xiii. 18) his character when he appointed him; that possibly some of those seventy also might be unworthy persons; that our Lord, just before his departure, gave what may be called a fresh commission to his apostles, which they should act upon after his ascension; that after that event, the twelve apostles were the leading persons in the Christian Church, having under them two orders or degrees, viz. bishops, (sometimes called elders,) and deacons; that this threefold division of ministers in the Church lasted as far as the New Testament history reaches, the apostles having set men over different churches with apostolical authority, to preside during their absence, and to succeed them after their decease. This sufficiently appears from places in St. Paul's Epistles to Timothy and Titus."

"Do you remember any of the passages," I asked him.

"I cannot," he said, "call to mind chapter and verse, but I have with me a little paper of memorandums which I use at the school, and which, if it be not too much trouble, I will thank you to look at."

The paper was as follows:—for I thought it well to copy what he had written into my pocket memorandum-book.

It appears that Timothy had authority at Ephesus to check false or unedifying teachers, 1 Tim. i. 3, 4; to select persons proper to be ordained bishops, iii. 1–7; and also deacons, iii. 8–13

That he should have particular regard to the elders who rule well. v. 17.

That he should be cautious of receiving accusations against elders. v. 19.

That if any [elders] were convicted, it was *his* duty to reprimand them publicly. v. 20.

That in his decisions he should be strictly impartial. v. 21.

That he should be very cautious on whom he laid his hands. v. 22.

That Timothy was in a station which even the rich and great might respect. vi. 17.

That Timothy had been ordained by St. Paul himself, once, if not twice. 2 Tim. i. 6.

That at his ordination or consecration there was something remarkable in the *sermon*. 1 Tim iv. 14; i. 18.

That he was to commit what he had heard from St. Paul to faithful men, who should be able to pass it on to others. 2 Tim. ii. 2.

That Titus had authority to set in order what was wanting in the Cretan Church. Tit i. 5; and to ordain bishops in every city. i. 5, 7.

That he was to be cautious whom he selected for this office. i. 6–9.

That he should rebuke false teachers sharply. i. 13.

That if Titus *himself* was a pattern of good works and a teacher of truth, *the whole Church* would gain credit ii. 7, 8.

That he should rebuke with all authority. ii. 15.

That he should suffer no man to despise him. ii. 15.

That after one or two admonitions he should reject heretical persons. iii. 10.

"Now, Sir, it seems to me evident, from these and other similar passages, that there were certainly in the Church, *as far as the Testament history reaches*, three different ranks or orders of ministers, one above the other."

"It is plainly so," I said.

"But," said he, "there was one point which rather perplexed me, and I was some time before I could make out such an explanation of it as was satisfactory to myself."

"What was that?" I asked.

"Why," said he, "it was this. I considered that any person to whom the apostles granted apostolical authority, (Timothy, for instance,) was from that time higher than a presbyter or bishop, and yet could not properly be called an apostle. What then could he be called? I at last remembered a place in Bishop Wilson's little book, which led me to reflect, that surely as there were angels, whether it might mean guardians, or heavenly messengers, or missionary bishops, (as we might say,) of the seven Churches in Asia,—so Timothy might have been called the Angel of the Ephesian Church; and Titus, of the Church of Crete; and the same in other cases. And it came into my thoughts, that, perhaps, after St. John's decease, whether out of humility, or because, the Churches being settled, the ministers need no longer be missionaries, the title of apostles or angels were laid aside, and that of bishops limited to the highest of the three orders.

Thus I seemed to myself every where to have traced the threefold order, down from the beginning of the Gospel; the authority and distinction peculiar to each being preserved, a difference in name only taking place.

Thus at first there were apostles, elders, deacons. After the decease of some of the apostles, or at least, while St. John was yet living—angels, bishops, deacons; at some period, after St. John's decease—bishops, priests, deacons.

"I do not see how what you have said can be contradicted," I replied.

"But," he proceeded, "there is one thing I must, Sir, confess to you, and it is this;—that I have often said to myself, what a comfort it would be, if it had pleased God to preserve to us some few writings of the good men who lived close after the apostles, that so we might have known their opinion on matters of this kind: and we might have known, too, by what names *they* distinguished the different orders of ministers, one from another. For, surely, what they would think most proper in such cases, must be safest of all rules for us to follow; unless (which is a thing not to be supposed) *their* rules should be contrary to those of the apostles, as set down in Scripture. So, Sir, I have often thought, if any such writings could be found, what a precious treasure they would be."

"What," said I, "Richard, did you never hear of those who are called the apostolic fathers: Clement, Polycarp, Ignatius?"

"I believe I have heard of them," he answered; "but I observed that you, Sir, and other clergymen, scarcely ever notice them in your sermons; and the man I mentioned just now told me that Mr. Cartwright, who is the minister of the Independent Chapel at the town, and who is reckoned to be a very learned man and an admired preacher,—that he should say in a sermon, that the works of the fathers were very imperfect, and their opinion not much to be trusted to."

"But," said I, "Richard, if a person whose word you could take, were to show you an old book, written by persons who had seen our Saviour; who had heard St. John and St. Paul preach, and had been well acquainted with them; should you not value such a book, and wish to know whether there was any thing in it which could throw light on the history of those early times of the Church, and especially with reference to the subjects you and I have been now conversing on?"

"Indeed, Sir, I should," he said. "But if what Mr. Cartwright said is true, it is too much to expect that any such treasure should be found by us."

"No, Richard," I said, "it is not too much. The kind providence of God has permitted some of the writings of those good men to be preserved to this day. And there is no more doubt that they *are* their genuine writings than that Bishop Ken wrote the evening hymn, or Bishop Wilson that little book you like so much."

"If this is indeed as you say," he replied, "we have great reason to be thankful for such a proof of God's care for his Church. But I beg you, Sir, to tell me whether there is any thing in these writings you speak of, which confirms what I have been venturing to state to you as my opinion gathered from Scripture, concerning the threefold distinction of Christian ministers."

"Next Sunday," said I, "you shall hear and judge for yourself."

As we came home from church on the afternoon of the following Sunday, he reminded me of my promise; and I gave him a written paper containing a few extracts, which I had translated from the works of the apostolic fathers, telling him that I might possibly have made a mistake here and there in rendering, but that he might depend on such being the general force and meaning of the passages.

The extracts I gave him were the following:

"Clement, with other my fellow-laborers." *Philip.* iv. 3.

"Ignatius and the holy Polycarp, the bishop of the Smymæans, had formerly been disciples of the holy apostle John." *Martyrdom of S. Ignatius.*

"The apostles, preaching throughout countries and cities, used to appoint their first fruits, after they had proved them by the Spirit, to be bishops and deacons of those who should hereafter believe."—*S. Clement to the Cor.*

"The apostles knew that there will be dispute about the name of bishoprick, or episcopacy, wherefore they appointed the afore-mentioned, and gave them authority beforehand, in order that if themselves should fall asleep, other approved men might succeed to their ministerial office."—*The same.*

"All of you follow the bishop, as Jesus Christ followed the Father; and the presbytery as the apostles; and reverence the deacons as God's ordinance. Let no man do any of those things that pertain to the Church without the bishop. He that honoreth the bishop is honored of God; he that doeth any thing without the privity of the bishop doeth service to the devil."—*S. Ignat. to the Smyrm.*

"Have regard to the bishop, that God also may regard you. My soul for theirs who are subject to the bishops, elders, and deacons; and may it be my lot to have a portion with them in God."—*S. Ignat. to Polycarp.*

"The bishops who were appointed in the farthest regions are according to the will of Jesus Christ; whence it becometh you to go along with the will of the bishop"—*S. Ignat. to the Ephes.*

"That ye may obey the bishop and the presbytery, having your mind without distraction, breaking one bread."—*The same.*

"Some indeed talk of the bishop, yet do every thing without him: but such persons do not appear to me conscientious, on account of their congregations not being assembled strictly according to the commandment."—*S. Ignat. to the Magnes.*

"I exhort you to be zealous, to do all things in divine concord: the bishop presiding in the place of God, and the presbyters in the place of the council of apostles, and the deacons (in whom I most delight) intrusted with the service of Jesus Christ."—*The same.*

"For as many as are God's and Jesus Christ's, these are with the bishop."—*S. Ignat. to the Philadelph.*

"Be ye earnest to keep one eucharist, for the flesh of our Lord Jesus Christ is one, and there is one cup in the unity of his blood, one altar, as one bishop, together with the presbytery, and deacons, my fellow-servants."—*The same.*

"Hold to the bishop, and to the presbytery, and deacons. Without the bishop do nothing."—*The same.*

"When you are subject to the bishop, as to Jesus Christ, ye appear to me as living, not according to man's rule, but according to Jesus Christ."—*S. Ignat. to the Trall.*

"He that, without the bishop, and presbytery, and deacon, doeth ought, that person is not pure in his conscience."—*The same.*

"Polycarp, and the presbyters, who are with him, to the Church of God sojourning at Philippi."—*S. Polyc. to the Philipp.*

"Being subject to the presbyters and deacons, as to God and Christ."—*The same.*

Two or three weeks afterward, as we were walking homeward after evening service, he gave me back the paper with expressions of great satisfaction and thankfulness; and added, that he blessed God for having led him to make the inquiry; and that he was sure that if many religiously disposed persons, who now think little of such matters, would turn their minds to them without partiality, they would fear to separate from a Church like ours, which, whatever may be its imperfections, is substantially pure in its doctrine, and in the apostolic succession of its ministry.

"Sir," said he, "I am a poor hard-working man, as you know; but the interests of my soul and of those dear to me, are of as great importance in the sight of Almighty God, and ought to be to me also, as if my lot had been cast in a higher station. It is to me, therefore, no matter of indifference, (as many have told me it should be,) what is the truth on these great subjects; but I am more and more sure that it is a Christian duty first to inquire into them, and when we have found the truth to act upon it humbly, but resolutely.

"The times are bad, I confess; but yet, young though I am, I do not expect, as the world now goes, to see them much better.

"What our Lord said about iniquity abounding, and love growing cold, seems to be but too suitable to our present state. I have often thought it and said it, though I have seldom met with any one who would agree with me in opinion. The Church *of* England I can plainly see, more plainly perhaps than a person in a higher station, is in a manner gone. The Church *in* England, God be thanked, however afflicted, remains, and ever will, I trust, whether the world smiles or frowns upon her.

"I have therefore determined, Sir, by God's grace, to look to myself, my wife, and children, and not to trust the world to do us any good, either in time or in eternity.

"And if by following THE TRUTH NOW, we shall all be together hereafter in the society of prophets, apostles, saints, and martyrs, you know then, Sir, we shall have nothing more to wish for, nothing more to fear; every doubt will be satisfied, every difficulty removed. And I assure you, Sir, it is the very comfort of my life to spend a portion of every Sunday in looking forward to that happy time."

"God bless you, Richard," said I, as we parted at his garden gate. And when I came home, I could not but fall on my knees and thank God for having given me such a parishioner.

Exclaim and thunder against vice, but spare and respect persons.—*Gisbert.*

COMMUNICATIONS.

For the Churchman.

MR. EDITOR,—I have just been favored with the perusal of a letter from a distinguished clergyman of our Church in the far West, to our excellent missionary bishop. I take the liberty, without having asked his consent, because I hope it will do good, and in the confidence that he will therefore not object to it, to send you for publication the following extract.

SYMPATHY.

"Your observations respecting a supply of ministers for the Church in the West and South-west, confirm the opinions which I have long entertained upon that subject. The earnest appeals which have from time to time been made to the Church east of the Alleghany, have brought among us, for the most part, 'the halt, the lean, and the speckled.' To this remark there are a few noble exceptions, for which GOD be praised. But when our calls for help are repeatedly met with '*quid dabitis*' from those who have taken upon themselves the solemn vows of the Christian minister, is it possible to repress a rising feeling of indignation? '*What will ye give!*' Has not the Lord JESUS CHRIST anticipated and answered all such inquiries, 'In this world you shall have tribulation,' in the world to come a heavenly crown. And this was sufficient for Paul. With this prospect before him he could exclaim, 'For me to live is CHRIST, and to die is gain.' But our young men, with all the ardor of youthful blood to animate them, with a greater and more effectual door opened before them than even inspired the zeal of Paul, must have more than Paul—must have more than CHRIST had—to comfort and cherish the body, before they can be induced to enter the field of Gospel labor, and perform good and acceptable service to the LORD. O! this spirit of carefulness, how it paralyzes the exertions, blasts the hopes, and spreads gloom over the fair prospects of our Zion! I will venture to say that in your journeys and exploring tours, during a few months past, you have undergone more personal fatigue and discomfort than can be fairly set down to the credit of all the clergymen in Philadelphia, New-York, and Boston together, for their whole lives. And they will come around you on your return, and inquire about your perils and trials by land and by water, in cold and hunger, in sufferings in the wilderness, and say 'you have done well;' and there the chapter ends. Not a man will say, in the overflowings of his generous sympathy, and in love of souls for whom CHRIST died, 'Brother, I will go with you; I will help you; I will cast in my lot with you, and share your joys and sorrows, your hopes and disappointments.' 'O my LORD! what shall the end of these things be?'"

For the Churchman.

AN EXPLANATION OF 1 PETER IV. 6.

FOR for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to GOD in the Spirit.

There are three difficulties attending this text, which I shall endeavor to remove by ascertaining,

1. What is meant by the Gospel's being preached *to them that are dead.*

2. What is meant by being *judged* according *to men in the flesh.* And

3. What is meant by *living* according *to* GOD *in the Spirit.*

1. What is meant by the Gospel's being preached to them that are dead?

The word *for*, with which the text is introduced is illative, and shows it to be a consequence drawn from the apostle's preceding discourse.

In the beginning of the chapter he had exhorted Christians to cease from sin, after the example, or in imitation of CHRIST, who "suffered," that is, died "in the flesh for us," on account of our sins, "for," saith he, "he that hath suffered in the flesh, hath ceased from sin." A sentiment delivered also by St. Paul, "He that is dead is freed from sin," (Rom. vi. 7,) that is, from its lusts and temptations, and ceaseth to commit it, and can no longer live in the habits of it. This exhortation to cease from sin by dying to it, is enforced by the consideration of the general end and judgment of all men, which the first Christians seem to have supposed would happen at the destruction of Jerusalem.

Continuing his exhortation, he directs them not to live any longer "to the lusts of men, but to the will of GOD. For," saith he, "the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that you run not with them to the same excess of riot, speaking evil of you: who," that is the Gentiles, and all who do such things, "shall give account to Him that is ready to judge the quick and dead. For, for this cause," on account of this wickedness, "was the Gospel preached also to them that *are dead.*"

Understanding *the dead* to mean those who have literally departed this life, there can be no reason why the Gospel should have been preached to them in another state, because the Gentiles or heathen and wicked people live here in vice and sin. But understanding *the dead* to mean those who are sunk deep in a reprobate mind, and have no sense of GOD and religion, it affords a strong reason why the Gospel was preached to the Gentiles, who generally lived in that evil state, and why it should now be preached to wicked people, viz. because they must "give account to Him who is ready to judge the quick and the dead."

That a state of sin is often expressed by death in the New Testament is so evident, that it seems needless to allege particular instances. In this sense it is used by CHRIST, when he makes the father, in receiving the penitent prodigal, cry out, "This my son was dead, and is alive again." Luke xv. 24. St. Paul saith of the Ephesians that they formerly "were dead in trespasses and sins," (Eph. ii. 1;) and calleth earnestly to them who live in sin, "Awake, thou that sleepest, and arise from the dead." Eph. v. 14.

From this *death* of sin, the Gospel, which proclaimed pardon and salvation to the penitent through JESUS, was the only thing that could deliver them; for "there is salvation in none other," nor any other "name under heaven given among men whereby we must be saved."

2. This interpretation of *the dead* will, in some degree, help us to a solution of the second difficulty in the text, viz. to ascertain the meaning of the phrase "judged according to men in the flesh." This, indeed, is the principal difficulty; and it arises chiefly from the ambiguous signification of the word χριθωσι, rendered by our translators *judged.* The word signifies not only to *judge*, or discriminate between actions or things, but also to *condemn*, to *strive against*, to *contend*, to *mortify*, *subdue*, and *keep under* the affections and lusts of the flesh; and this is the more common sense of the word, both in the Septuagint, or Greek Bible, and in the New Testament. It is used in Job ix. 3, which is translated in our Bible, "If he will *contend* with him, he cannot answer him one of a thousand." Again, chap. xiii. 19, "Who is he that will *plead* [contend] with me?" Also, Isa. xliii. 26, "Let us *plead* together." And, chap. lxvi. 16, "By fire, and by his sword, will the LORD *plead* with all flesh."

More instances of this signification of the word may be found in Jeremiah, Ezekiel, Hosea, &c.: and two instances occur in the New Testament, and probably more might be found with the help of a Greek concordance, which I have not.

The word is used in Matt. v. 40, "If any man will *sue* thee at the law;" and in ver. 9th of the Epistle of Jude; "Michael the archangel, when *contending* with the devil." These instances which I have mentioned, which are principally taken from Whitby, show evidently that the Greek word, though passive, is often used in an active sense, according to the known practice of the Greeks.

Having ascertained that the meaning of the word *judged* is to *contend*, or *strive with*, let us next attend to the phrase, χατ' ανθρωπους σαρχι. And we will proceed in the same way; compare it with some other places of the Scripture where it is used, and thereby fix its general meaning.

St. Paul useth the phrase in 1 Cor. ix. 8, "Say I these things *as a man;*" that is, according to *human wisdom*, "or saith not the law the same also?" Again, in Gal. i. 11, "The Gospel which was preached of [or by] me, is not *after man*"—is not the contrivance or product of *human wisdom*, but "the revelation of JESUS CHRIST." In Rom. iii. 5, "Is GOD unrighteous who taketh vengeance? (I speak *as a man*")—I ask the question on the *common principles and reason of men.* Gal. iii. 15, "I speak *after the manner of men*"—according to *their common and acknowledged practice*, which is to keep covenants, or rather *wills* sacred. How much more shall GOD keep sacred his covenant with Abraham. 1 Cor. xv. 32, "If after the *manner of men*—of *unconverted, heathen men*—"I have fought with beasts," &c. Lastly, 1 Cor. iii. 3, "Whereas there is among you envying, and strife, and divisions, are ye not *carnal*, and walk *as men?*" unconverted and unrenewed by the Spirit of GOD?

These instances also are all taken from Dr. Whitby, and they plainly show that the meaning of χατ' ανθρωπον, *according to man* or *men*, in the New Testament, always means to *live*, *act*, *speak* after the manner of mere natural men, unacquainted with the will of GOD, and unrenewed by his Spirit.

If so, then the addition of the word σαρχι, *to the flesh*, or *in the flesh*, more strongly fixes and determines the meaning of the phrase to be as is above specified—according to mere natural men, who live according to the lusts and dictates of their fleshly, sinful nature.

3. The third particular now to be inquired into will have no, or but little, difficulty in it; viz. the meaning of living *according to* GOD *in the Spirit.*

The meaning of this phrase must be opposite to living *according to men in the flesh*, and of course must mean living in opposition to the lusts of the flesh, and in obedience to the will of GOD made known in the Gospel, which is "the law of the Spirit of life," and maketh men "free from the law of sin and death," which worketh in their fleshly members, their sinful flesh, their natural state. The Gospel is called "the demonstration of the Spirit," (1 Cor. ii. 4.) "The carnal," or fleshly "mind is"—said to be—"enmity against GOD"—"not subject to the law of GOD," nor "can be." "If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of GOD," and no more, "they are the sons of GOD." See Rom. viii. to the end of verse 17th.

What hath been said on the text is taken principally from Dr. Whitby's commentary, and seems to be supported by just criticism. The result of his interpretation is, that for this cause the Gospel was preached unto the wicked world, Jews and Heathen, that they might be converted and brought to repentance by it, and engaged to condemn and strive against that fleshly, wicked conversation in which they had formerly lived according to the natural lusts of men unacquainted with the will of GOD, unenlightened and uninfluenced by his Spirit; and might live the remainder of their lives according to the will of GOD, made known in the Gospel of CHRIST, the law of the Spirit of life which they had, by GOD's mercy, received.

This interpretation appears to agree well with the context. For St. Peter's argument runs thus: CHRIST having suffered for us in the flesh, it becomes his disciples, in a spiritual sense, to suffer in the flesh also, by the mortification of their fleshly lusts; that though they still live in the flesh, [body,] they may not live according to the lusts of wicked men, in lasciviousness, excess of wine, &c.; but according to the will of GOD; because, on account of their wicked lives, they who live in the lusts of the flesh, must "give account to Him who is ready to judge the quick and the dead."

Nor is it left merely to the natural discerning of the wicked to distinguish what these lusts are; St. Peter hath pointed them out, that there might be no doubt or dispute about them. Lasciviousness, lusts, excess of wine, revellings, banquetings, abominable idolatries are what the Gospel forbids, and for which the heathen, and all wicked people, shall be judged. For,

Though this Epistle is directed to the "strangers," that is, Jews, "scattered throughout Pontus, Galatia," &c.; yet that it relates not to Jews only, but to the Heathen also—to all who had wrought the will of the Gentiles—appears not only from general principles, but from the particular mention of "abominable idolatries" among the works of the flesh. However the Jews were addicted to idolatry before the Babylonish captivity, after that period no accusation of the kind is brought against them. It must, therefore, have been to those Christians who had been converted from heathenism to whom that caution was given. Abominable indeed had their idolatry been, with drunkenness, lewdness, cruelties to children, and murder.

The works of the flesh have been enumerated by St. Paul also, and contrasted with the fruits of the Spirit. "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like" are the works of the flesh; and whosoever doeth them shall not inherit the kingdom of GOD." "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, [fidelity,] meekness, temperance; and they that are CHRIST's have crucified the flesh, with the affections [passions] and lusts."

Dr. Hammond's paraphrase on the text is this: "For thus hath He (GOD) formerly proceeded with the sinners of the old world, and all others that are now long ago dead, first preached to them (when they were alive) as now unto us, and made known his will and commandments on this one design, that they might mortify all sinful lusts, reform their vicious abominable ways, and so suffer to the flesh, and for the future live new lives, obey the commandments of GOD."

What St. Peter had said, chap. iii. 19, about preaching "unto the spirits in prison," &c., no doubt led the Doctor to apply the term, *the dead*, in the text, to the old world, and to those who have been long dead. Yet in other respects he agrees well with Dr. Whitby; or rather Dr. Whitby with him.

Upon looking into Pool's Synopsis Criticorum, I find a diversity of sentiment among the old commentators. Some refering *the dead* to the inhabitants of the old world, and those who have long ceased to live, and to whom the will of GOD was preached by Noah, &c.; some interpreting it of purgatory; some of the martyrs who were put to a violent death *by men*, but now live with GOD. But several, among whom Pool seems to be one, understand *the dead* to mean those who were *dead in their sins*, but being converted by the preaching of the Gospel, live to GOD by mortifying their corrupt affections, and obeying the Gospel.

To this metaphorical interpretation of *the dead*, I can have no objection; especially when I consider how easy and natural it is to speak of the soul which has lost its true life, in the same terms which we use when we speak of a dead body. When I find it, too, frequently used in the New Testament, (as hath been noted,) not only by the apostles, but by JESUS himself. When he said, "Let the dead bury their dead," he must have spoken of those who were *dead* in sin. They who were naturally dead could not be the means of sepulture to others.

I confess I should rather let the word *judged* retain its passive meaning, than, with Dr. Whitby, give it an active signification; though the instances by which he supports his interpretation, are full to the point.

Retaining the passive meaning of *judged*, the sense of the text will be but little varied from Whitby's interpretation of it. *For this cause* hath the Gospel been preached to, not only those who have some sense of virtue and goodness, and of the duty of obeying GOD, but also to those who are *dead* in their trespasses and sins; that finding themselves *judged* and *condemned* by it, as mere natural men who live altogether according to the lusts of the flesh, they might be induced (by the certainty of GOD's judgment) to repent and turn to him, by resisting and mortifying their fleshly desires, and live for the future in holy obedience to GOD, under the illumination and inspiration of his Spirit.

CATHOLICUS.

For the Churchman.

EASTBURN'S LECTURES.

A SECOND edition of "Eastburn's Lectures" has been given to the public, in a neat and compact, though less expensive form, than the preceding volume, which has been extensively circulated, and highly valued by all who were capable of obtaining it. To the peculiar interest with which this work is viewed, as a persuasive, affecting, and earnest appeal to the heart and conscience, conveyed in language of uncommon purity and beauty, is added that universal respect and admiration of the character, and entire devotedness of the author to the cause of our Redeemer, which must ever render a discourse impressive and effectual, in proportion as the influence of example, as well as precept, is felt and acknowledged. The present cost of this small volume will enable many to become its possessors, who have hitherto been deprived of it; and it is devoutly to be wished that a frequent and attentive perusal of the contents may awaken such a sincere and fervent love for the Saviour, and unwavering belief in the promises of the Gospel, as can alone produce holiness of life, and ensure to the mind that peace and happiness, "which the world can neither give, nor take away." Thus may their efforts be rewarded who work "in the LORD's vineyard," and their labors be "not in vain in the LORD."

H.

For the Churchman.

CONGREGATIONALISM.

NO V.—REGENERATION REQUISITE TO MEMBERSHIP.

ANOTHER objection to Congregationalism is, that it fosters spiritual pride and security in the members of its churches, while it discourages many who ought to be numbered among the followers of CHRIST, but are hindered from assuming the vows of the holy covenant by apprehensions respecting their own qualifications. It is often remarked by Congregationalists, that those who become members of the church without having been actually renewed by the HOLY GHOST, are in a very dangerous, if not a hopeless condition; and I doubt not, that in respect to Congregational churches, the remark is well founded. But why is it so? All the privileges and ordinances of the Gospel are designed to promote the spiritual welfare of those who enjoy them. True, they may be perverted and abused; but their tendency, their natural, unconstrained tendency, is to produce good, and not evil; and where this tendency seems to be reversed there is reason to suspect that the institutions of GOD have been marred and changed by human interference. Nor do I doubt that in the case before us we shall find, on examination, that there is something wrong, something to which the folly of man, and not the wisdom of GOD, has given rise. Those who are admitted into Congregational churches are admitted because they have been regenerated. The question whether they have been regenerated or not, is determined by the churches sitting in judgment on their cases, and deciding according to the evidence presented. Now, it will be conceded, that the churches may err—may acknowledge regeneration where it has not taken place; and it must be conceded, also, that very few of those who apply for admission into Congregational churches are rejected, whatever their actual qualifications may be. It is supposed, however, that in all cases the churches will decide correctly. They consist of individuals who are regarded as possessing spiritual discernment, in a greater or less degree, and in spiritual matters not liable to be deceived. Of course, all who have received their approval, and been admitted into their communion, will consider themselves, and will be considered by others, as having been born again, and as having secured an unalienable title to the heavenly inheritance. It is to be expected, therefore, that they will never again feel any great solicitude respecting their prospects for eternity, or at least, that the decision of the church respecting the state of their souls will always tend to silence their doubts and soothe their fears; and that if they are still in the gall of bitterness and the bond of iniquity, they will always remain there. It may be alleged, that the churches do not pretend to search the hearts of those whom they admit to their communion, and that their decision is not regarded as infallible; that their liability to err is fully allowed, and that every precaution is taken, with a view to avoid flattering those whom they may receive in an unconverted state. That such are their real sentiments, I have no doubt. I have no doubt that they are far from intending to exert an unfavorable influence on their members by pronouncing them regenerate, so far as they can judge; but a machine will operate according to the manner in which it is constructed, whatever may have been the design of its contriver; and so the practice of which I am speaking will produce its legitimate effects, whatever may be the intentions of those who have adopted it: it will lead every one who has been the subject of it, even though it be insensibly, to think favorably of himself,—to believe that it will be well with him, however low he may fall in the scale of moral degradation, and therefore it is no doubt true, that the members of Congregational churches who are not genuine converts to righteousness, are in a very perilous situation. But it ought not to be so; nor would it be so if they had been admitted on the ground of a simple profession of faith in CHRIST. When the eunuch requested to be baptized, Philip replied to him, "If thou believest with all thy heart, thou mayest." Here the eunuch was thrown upon his own responsibility; and he acted on his own responsibility in becoming a member of the Christian Church: and so should every individual be treated, and so should every individual act, in the same circumstances. Individuals should be received into the Christian Church, not on the ground of having been regenerated, for it cannot be determined with certainty whether they have been regenerated or not, but on the ground of a profession of faith in CHRIST, credible evidence being furnished that their profession is sincere; it will then be understood that they are responsible for themselves, and not that the church is responsible for them; and their standing as members of the church will not have the effect of rendering them careless respecting their spiritual state, but will stimulate and assist them in discharging their various duties. If they have not been indeed renewed in the temper of their minds, their consciences will not be hushed by the soothing idea that the church has decided in their favor, but they will constantly feel that it was their own profession alone which brought them into the church; and that if their profession was not sincere, their high exaltation will not profit them; they will feel that their claims to the Christian character are based on the purity of their own hearts, and the piety of their own conduct, and not on any thing which the church has said or done; and the danger to which they are exposed will not be increased by the station which they hold.

I have said that Congregationalism discourages and repels many who ought to be members of the Christian Church. This it does, by making regeneration the condition on which individuals are admitted into its churches. Not a few who have hope that their sins have been forgiven, and exhibit considerable proof that the fruits of the Spirit are produced in their souls, are yet so doubtful respecting their adoption, that they are afraid to take any step which would imply an explicit acknowledgment that they have been born again. How dreadful, say they, to be pronounced the children of GOD, and regarded as such, if we are still strangers to faith and holiness. Almost every attempt to remove their objections makes them stronger in their own view, and confirms them in the purpose of remaining where they are till they shall know that they are true Christians. But if the church invited them to enter its precincts, on the ground of a simple profession of faith in CHRIST, their scruples would be easily obviated; they would dare to say, We believe, so far as we can judge respecting our own hearts, on the Son of GOD, although they might not dare to say, We have been renewed in the temper of our minds, we have been born of the SPIRIT.

But Congregationalists say, We wish to have our churches pure; well, the plan which I have commended will make them altogether as pure as that which I have condemned: the tares and the wheat must grow together till the harvest; and Congregationalism, in trying to pluck up the former, has well-nigh destroyed the latter. To a vast extent, it lulls the members of its churches into a heavy, and perhaps fatal sleep; it deprives them of the piety and ability of many who would aid and strengthen them; and in addition to all this, it renders the lapses and faults which appear in the members of its churches sources of tremendous reproach. On its own responsibility, it has pronounced all these individuals children of GOD; and when they err and sin, the children of this world are ever ready to exclaim, There are the sanctified ones, see how they live.

I have thus presented to you some of the principal objections to Congregationalism that have occurred to my mind. The subject is not exhausted, but I cannot dwell on it longer now. After what has been said, you will expect of course, to be told that I have renounced Congregationalism as a system to which I cannot conscientiously adhere. If you ask me whither I intend to go, I answer, Not to Presbyterianism, because the same objections which I have urged against Congregationalism operate against Presbyterianism, some with less, and others, particularly the main one, with equal force; but the place of my purposed retreat is Episcopacy, because Episcopacy is not only free from the objections to which every other system is exposed, but it is primitive and apostolical; it is not only sanctioned and recommended by reason and common sense, but it is supported by the authority of GOD himself. It owes its origin to the Lord JESUS CHRIST, it was the order of the Church in her best and brightest days, and it was abandoned solely on the authority of human wisdom. If you ask whether I have given up any of the doctrines which I have formerly taught, I answer, No; I believe them all as fully, I hold them all as strongly, and if permitted, shall preach them all as faithfully as ever. I have merely arrived at satisfactory conclusions respecting points which, for want of due investigation, I had not settled, and these conclusions are such as to render it necessary for me to request that the connection which now exists between the Congregational church and society of this place and myself may as speedily as possible be dissolved. This request I make, so far as I know my own heart, in the fear of GOD; and I hope that it will be cheerfully granted.

Convention of Georgia.—We have received the Journal of the last Convention of the Diocese of Georgia, which assembled in the town of Columbus on the 18th of April last.

In the absence of the Rev. Robert Neufville, President of the Convention, the Rev. Theodore B. Bartow, presided.

The convention sermon was preached on the day previous (Sunday) by Mr. Bartow. Four presbyters and as many lay delegates entitled to seats in the Convention attended.

The Standing Committee of the Diocese for the ensuing year is comprised of the following members:—Rev. Edward Neufville, Rev. Edward E. Ford, Rev. Seneca G. Bragg, and Edward F. Campbell, Gerard M'Laughlin, and Dr. Lewis D. Ford

The following gentlemen were elected delegates to the next General Convention, and to any special General Convention that may occur in the intervening time:—

Rev. Edward Neufville, Rev. Edward E. Ford, Rev. Theodore B. Bartow, Rev. John H. Norment, Hon. George Jones, Artemas Gould, Charles Day, and James Rhind, Esqrs.

The most important business transacted by this body was, as our readers have already been informed, the adoption of a resolution requesting the House of Bishops to appoint a bishop for the Diocese of Georgia, and the informal nomination of the Rev. Edward Neufville, Rector of Christ Church, Savannah, as the most suitable person for that office. We understand that Mr. Neufville has since requested the House of Bishops to consider his name as withdrawn from its connection with this resolution.

The Convention also passed a resolution expressive of reverence and regard for the Right Rev. Bishop Bowen, under whose charge, provisionally, the Diocese has been, and of gratitude for his past services.

Nathaniel Barker, Esq., was re-elected Secretary to the Convention, and Mr. Gerard M'Loughlin, Treasurer.

There are connected with this Diocese five presbyters and two deacons.

The next Convention will assemble in Christ Church, St. Simon's, on the second Monday after Easter Monday, 1837.—*Southern Churchman.*

THE CHURCHMAN.

SATURDAY, JULY 9, 1836.

TERMS,

Two dollars and fifty cents, if paid in advance, or three dollars if at the end of the year.

THE PROCEEDINGS OF THE LAST WEEK, AND THE COMMENCEMENT OF THEOLOGICAL SEMINARY.—To all lovers of the Church who reside in the city or who favored us with their company from abroad, the proceedings of the last week must have afforded high gratification. The sittings of the Board of Missions, which were continued for several days, were public, and their business was conducted with great animation, and in a way to ensure the furtherance of their sacred cause, and reflect credit on the Church. It was indeed a spectacle of deep interest to behold a representation of all orders, and from all parts of our Church, assembled for the purpose of carrying into effect the will of its divine Head, and publishing to the nations the glad tidings of great joy. The proceedings of the Board of Managers of the Sunday School Union, though less exciting, were little less important in their object. The examinations of the students of the General Theological Seminary of the Church, which were continued for three days, were well attended, and listened to with evident interest by the spectators. On Wednesday evening the meeting of the Alumni of the Seminary was held in Christ Church, Anthony-street, a further account of whose proceedings will be found in another column. The importance of this Society in reviving and cementing the early attachments of a much valued and increasing band of clergy, cannot be too highly appreciated; and we sincerely hope that every recurring anniversary may witness, in an augmented degree, the renewal of the gratifying associations which have distinguished the past. On Thurday evening, an interesting meeting of the Missionary Association was held at the Seminary, a particular account of which has been kindly furnished for our paper; and on Friday the COMMENCEMENT of the Seminary was celebrated in St. John's Chapel. The interest on this, as well as on some of the former occasions, was greatly enhanced by the presence of the several bishops from the different sections of the Church. We speak not only our own sentiments, but the sentiments of better judges, when we say that the performances of the graduating class, while they gave evidence of due seriousness, indicated also a highly respectable amount of talent and maturity of mind. The scene of distributing the diplomas was particularly imposing. The students surrounded the railing. The Bishop of New-York stood in the chancel by the altar, and on either side of him were the Bishops of South Carolina, Pennsylvania, New-Jersey, and Missouri, whose dignity of office and known elevation of character could not have failed of their influence over the minds of the audience, and were finely contrasted in imagination, with the fresh hopes and dawning prospects of the youthful band who looked to the fathers of the Church for their united benediction. The diplomas were distributed by the Bishop of New-York, after which the graduates kneeled around the railing, and the blessing was pronounced by the Bishop of South Carolina. Bishop Bowen also delivered the address, of which, as it is speedily to be published, it is superfluous to speak.

On the Sunday following, at Grace Church, fourteen of the graduating class were admitted to the holy Order of Deacons. Never before, we believe, in our country, has a larger number been ordained at any one time to the work of the Christian ministry in our Church.

The following was the order of the exercises:—

Introductory Prayers.—*Singing*, 100th Psalm, with the Doxology.

Dissertation—"Piacular Sacrifice, of Divine Institution."—By George Benton, A. B.

Dissertation—"The Gospel subversive of idolatry."—By John W. Brown, A. M.

Dissertation—"GOD is love."—By Clement M. Butler, A. B.

Dissertation—"The principles of Christian morals, fixed and immutable."—By William C. Cooley.

Dissertation—"The moral condition of the people indicated by their views of the Deity."—By Thomas C. Dupont, A. B.

Singing—An Anthem, 93d Psalm.

Dissertation—"On Systematic Charity."—By Kingston Goddard, A. B.

Dissertation—"The importance of the doctrine of a future state on the welfare of society.—By Frederick J. Goodwin, A. M.

Dissertation—"The Church, the living temple."—By John W. Hoffman, A. B.

Dissertation—"Faith, viewed as the gift of GOD." By Alfred A. Miller, A. M.

Presentation of the candidates for degrees.

Address by the Right Rev. Nathaniel Bowen, D.D., Bishop of the Diocese of South Carolina.

Testimonials given.

Singing—An anthem from the 26th Psalm.

Concluding prayers.

N. B. The members of the graduating class who delivered dissertations were chosen by lot.

"RICHARD NELSON."—On our first page is a reprint of an English tract not at all known, we believe, in this country. It will not be thought too long by those interested in the subject. We think it worthy of being preserved and circulated among those who are indifferent or uninformed in regard to the distinctive features of our Church.

CHARGES OF BISHOPS DOANE AND IVES.—We have received the charge of Bishop Doane and that of Bishop Ives, delivered at the late conventions of their respective dioceses. Both are most excellent as well for the matter they contain as their happy adaptation to the times. A valuable extract from the former will be found on our last page, and in our next we shall endeavor to take further notice of both.

CHURCH ESTABLISHMENT.—At the request of the writer of the annexed article, we insert it in our columns. "The truth is," as Bishop Hobart says, "there is no necessary connection between any set of political and church principles," and the insinuation that high Churchmen are more favorably disposed toward establishments than others is destitute of foundation in fact.

To the Editors of the Commercial Advertiser.

"I am a subscriber to your paper, and am always gratified to observe the spirit of benevolence which prevails in your editorial remarks when you speak of those who differ from you in religious matters. Allow me to call your attention to a paragraph in your last evening's paper, and as an act of justice to the Protestant Episcopal Church, to correct at once an error which I am willing charitably to hope may have arisen from the ignorance, rather than the prejudice of the person who utters what I am sure every American Churchman will consider, as applied to himself, a libel.

"The following is the paragraph to which I refer, and is contained in the remarks of your correspondent upon the proceedings of the anniversary of the Established Church Society in London:—

"'Now I have a very high opinion of our Episcopal brethren in the United States—but *with the exception of some high Churchmen* among them, I am sure they are not the advocates of Church and State,' &c.

"I have marked the objectionable words in italics, to show exactly where the set of injustice rests; and as I do not wish to make an unreasonable demand upon your readers' patience, I will only ask you to insert the following extracts from the writings of one* who fairly represents the sentiments of American high Churchmen.

"In a charge to the clergy of his diocese, in 1826, he thus speaks:—

"'The truth is, there is no necessary connection between any act of political and of church principles. The Christian Church, the depository, the dispenser to the nations of that salvation which is designed for all people, in her spiritual character and powers, is independent of the forms of human polity. She has flourished when persecuted by the rod, as when protected by the sceptre of the imperial throne. What should hinder, then, that the highest Churchman may not consistently be the advocate of all which renders his country as happy as he is free?'

"One more extract, Mr. Editor, and I have done. It is from the sermon delivered by this lamented prelate upon his return from England, entitled, 'The United States of America compared with England.' He there says,—

"'We want not, therefore, the wealth, the honors, or the establishment of the Church of England. With the union of Church and State commenced the great corruptions of Christianity; and so firmly persuaded am I of the deleterious effects of this union, that if I must choose the one or the other, I would take the persecution of the state rather than her favors, her frowns rather than her smiles, her repulses rather than her embraces.'

"By giving the above an insertion you will do an act of justice, and much oblige your friend and subscriber, A HIGH CHURCHMAN.

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* Bishop Hobart.

BOARD OF MISSIONS.—At the late meeting of the Board in this city, the Rev. John A. Vaughan, Rector of St. Peter's Church, Salem, Mass., was chosen Secretary and General Agent of the Committee for Foreign Missions, in the place of Rev. Dr. Milnor, who was compelled, by his urgent pastoral duties, to resign the office which, during the past year, he has so faithfully and acceptably discharged.

It gives us sincere pleasure to state, that the Board voted a salary of one thousand dollars for the ensuing year to the Right Rev. Bishop Chase, of Illinois.

The Board also resolved to defray the travelling expenses of Bishop Kemper, in addition to his salary.

The Spirit of Missions is henceforward to be edited by the secretaries of the Foreign and Domestic Committees.

SUNDAY SCHOOL UNION.—A meeting of the Board of Managers was held last week in Trinity Church, and among the measures adopted was one designed to secure, with the least possible delay, a set of Bible Questions, none of the sets of questions hitherto submitted being approved by the Committee. The duty was intrusted to two clergymen every way qualified for the important task.

The tenth annual report of the Executive Committee will soon be published, which will contain a full statement of the operations of the Union for the past year.

MAINTENANCE OF THE MINISTRY.—Since writing the article in our last, we have met with the following remarks in the Christian Watchman. If the Baptist ministers do not receive, on average, three hundred dollars a year, a majority must receive less than that, and many probably not more than one hundred. The Baptists, however, have extensive establishments in foreign lands, which are liberally supported. It is the same probably with every other denomination. This is a proof that our countrymen are both willing and able to support a ministry.

"We are impressed with a conviction that Baptist ministers in this country have not received a competent support. Their condition, in some sections of the country, at least, for the last few years, has been much improved in this respect; still it is true, we believe, that as a whole, they are not receiving at this time an adequate support, on account of which their ministry is less effective than it otherwise would be.

"One pernicious tendency arising from an incompetent support, is, that it induces the ministry to seek other employments as a means of livelihood, by which their minds become secularized, and their ministry enfeebled. It not unfrequently happens that secular pursuits, which, in the first instance, were followed through necessity, are pursued as a matter of choice, while the ministry comes to be regarded as a thing of secondary importance. Our churches have undoubtedly suffered, and are still suffering in some sections of the country, from this cause. Does GOD make it the duty of a man to preach the Gospel? So he makes it his duty to give himself wholly to those services; and in so far as the Church is accessory to his doing otherwise, she contravenes the accomplishment of her Redeemer's pleasure. Again, should a minister, through a fear of displeasing GOD, refrain from secular pursuits, and determine to suffer want, his ministry will nevertheless become embarrassed; and, perhaps, be prematurely brought to a close. He has the sympathies of a common humanity, and feels as keenly as any other man under deprivation. He needs himself to be fed and clothed—his family must be supported—his children educated—his library replenished; add the demands of social life, in their infinite variety, must be met, or he suffers, and keenly too; and under the influence of such sufferings he must wither away. But few know the demands made on a minister's resources, and fewer still know the extreme narrowness of their limits.

"A year or two since we made an estimate of the average amount paid to Baptist ministers in the Commonwealth of Massachusetts, and it was less than three hundred dollars to each minister."

For the Churchman.

THE Missionary Association of the General Theological Seminary held a special meeting in the chapel of the Seminary, on Thursday evening the 20th of June. The Rt. Rev. Bishop Kemper and several of the clergy were present. The Association was also favored with the presence of Mrs. Hill, the first female missionary of our Church, and one whose successful and indefatigable exertions justly entitle her to a high rank among the missionaries of the Cross.

The President stated that the Society had assembled for the purpose of bidding farewell to those of the brethren, the members of the senior class, who were about to leave, to enter upon the work for which they had been preparing; whereupon several resolutions were offered, and supported with appropriate remarks, by different members of the senior class.

The substance of the resolutions was as follows. That the late missionary movement of our Church, giving new facilities of effort, and opening wider prospects for usefulness, also demanded a correspondent increase of zealous action and earnest prayer,—that the tendency of this association was to increase that spirit of missions, without which there can be no extended usefulness in the Gospel field,—and that the duty of the members required a diligent use of the advantages, and a faithful discharge of the obligations resulting from their connection with this Society.

A resolution was then offered on the part of the other two classes to the effect—That those who were now leaving, to enter upon a larger field of duty, having shared so long the friendship and affection of their associates, and labored together with them in promoting the objects of this Society, carried with them the warmest wishes of their brethren for their welfare, and earnest prayers for an abundant blessing on their future labors.

The meeting was then addressed by the Rev. Prof. Whittingham, who was succeeded by the Right Rev. Bishop Kemper.

Mrs Hill retiring, on the conclusion of Bishop Kemper's address, a member rose and observed, that utterance could now, with propriety, be given to the feelings which delicacy had previously forbid them to express; and after remarking happily upon the gratification of every member of the Association, that their farewell was taken in such presence as they had been honored with this evening; not only had the first missionary bishop of our Church witnessed the little band as about to separate, and favored it with his exhortation and counsel, but there had been present one who held such an interesting relation to the Church, and partook so largely of the sympathies and affections of her members. He proposed that the president wait upon Mrs. Hill, with the expression of their high gratification at her presence this evening, and their best wishes for her prosperous voyage to the home of her adoption.

The whole effect of the meeting, and more particularly of the addresses, was to increase the spirit of Christian love among those who are soon to enter upon the ministry of the Gospel of peace, and to give that proper direction to their future labors which will, with GOD's blessing, exert the happiest influence upon the interests of the Church.

SUNDAY SCHOOL CAUSE IN WESTCHESTER.—On Sunday last the Secretary of the Sunday School Union visited the churches at Yonkers and Greensburgh, in the former of which he collected the sum of $110, and in the latter $119 75. Both these contributions are remarkably large, considering the size of the congregations, the latter especially so, the church at Greensburgh being one of the smallest in the State, and containing only eighteen pews. Such acts of liberality are as deserving of special notice as they are of imitation. Combined with the handsome sums lately acknowledged from New Rochelle and Eastchester, they are creditable to Westchester county.

EASTERN DIOCESE.—The parochial reports for the past year, represent the Church in the Eastern Diocese to be in a more flourishing condition than at any previous time. Part of the business transacted at the late meetings of the Convention related to the project of establishing a Theological Seminary, the ultimate success of which, is considered by the Christian Witness, as certain. In addition to the facts mentioned in the report, and which have been before given to our readers, it may be stated that at a meeting in Providence, Rhode-Island, it was resolved to establish a Rhode-Island Professorship. About $25,000, payable in two years, was pledged toward the establishment of the Seminary, on condition that the sum of $50,000, payable in the same time, should be secured at or before the sitting of the Convention. That the amount subscribed might not be forfeited, the Convention itself resolved, in its collective capacity, to assume a pledge of $25,000.

The subject of provision for the relief of the widows and orphans of deceased clergymen, was intrusted to a Committee, who reported a Constitution, which was adopted by the Convention, and in conformity with which a Board of Trustees was appointed.

With a view to organize the missionary affairs of the Diocese on the same model as in the Church at large, the Convention appointed a Board of Missions, consisting of three clergymen and three laymen, with a secretary and treasurer, and the Bishop of the Diocese to be *ex-officio* president, whose duty it shall be to report annually to the Convention.

A report respecting the projected Seminary was made by the Committee to whom the subject was referred, and substantially adopted by the Convention.

On the Fifth Sunday after Trinity, July 3, the Bishop of this Diocese held an ordination in Grace Church in this city, when the following gentlemen, who, at the Commencement of the General Theological Seminary, on the preceding Friday, had received the honors of that Institution, and been thus enrolled among its alumni, were admitted to the holy order of Deacons, viz. Lloyd Windsor, A. B., Henry L. Storrs, A. B., Henry H. Prout, Frederick F. Peake, James D. Nicholson, Kingston Goddard, A. B., Reuben I. Germain, John F. Fish, Richard Cox, A. B., William C. Cooley, Clement M. Butler, A. B., John N. Brown, A. M., and Pierre T. Babbit, A. B., of this Diocese, and at the request, and in behalf of his Diocesan, Frederick J. Goodwin, A. M., of Massachusetts. On this interesting occasion—probably the largest ordination ever held in this country—Morning Prayer was read by the Rev. Bavid Butler, D. D., of Troy, assisted by the Rev. John McVickar, D. D., Professor of Moral Philosophy, &c., in Columbia College, who read the Lessons, the sermon preached by the Right Rev. Nathaniel Bowen, D. D., Bishop of the Diocese of South-Carolina, and the candidates presented by the Rev. William R. Whittingham, Professor of Ecclesiastical History in the Seminary, who, together with the Rev. Bird Wilson, D. D., Professor of Systematic Divinity, assisted the Bishops in the administration of the Holy Communion.

In the afternoon, Bishop Onderdonk confirmed eight persons in St. John's Church, Fort Hamilton, King's county.

CLERICAL CHANGE.—The Rev. Reuben I. Germain has been called, and accepted the call, of assistant to the Rev. Dr. Clark in All Saints' Church.—[*Com.*

For the Churchman.

THE annual meeting of the "Associate Alumni of the General Theological Seminary," was held in Christ Church, New-York, on Wednesday evening, June 29, 1836.

The evening prayer was read by the Rev. George A. Shelton, and the annual sermon preached by the Rev. Alexander H Crosby, from Acts v. part of verse 42d, "And in every house they ceased not to teach and preach JESUS CHRIST." The subject was the importance and advantages of pastoral visits, and private and personal religious instruction, illustrated and enforced by the example of our Saviour and his apostles.

On the following day the annual essay was read by the Rev. Benjamin Holmes. The subject was "The prophets of the Old Testament among their contemporaries, and their posthumous reputation"

The following are the officers for the ensuing year:—

President, Rev. Samuel R. Johnson.
1st Vice President, Rev. William Shelton.
2d Vice President, Rev. Paul Trapier.
3d Vice President, Rev. Edward Ballard.
4th Vice President, Rev. Benjamin I. Haight.
5th Vice President, Rev. Alexander H. Crosby.
6th Vice President, Rev. John M. Forbes.
Executive Committee—Rev. Benjamin Holmes, Rev. Aldert Smedes, Rev. George A. Shelton, Rev. Abram B. Hart, with the Treasurer and Recording Secretary, *ex-officio*.
Treasurer, Rev. W. R. Whittingham.
Corresponding Secretary, Rev. W. H. Walter.
Recording Secretary, Rev. R. B Van Kleeck.

The preacher for the next annual meeting is the Rev. Benjamin I. Haight, and the Rev. Edward Y. Higbee, the substitute.

The essayist is the Rev. Robert A. Hallam, and the substitute the Rev. Robert B. Van Kleeck.

The recent incumbent of the Alumni scholarship has completed his full course of study, and at the late commencement received the honors of the Theological Seminary. Another, duly recommended by the Rev. Professor Whittingham, was appointed in his place, and the sum of $150 appropriated for his use during the present year.

The following resolution, offered by the Rev. Mr. Holmes, was adopted:—

Resolved, That article iv. of the Constitution be amended by substituting *six* for *four* Vice Presidents.

On the motion of the Rev. Mr. Whittingham it was

Resolved, That the thanks of the Association be presented to Rev. Dr Lyell for the use of Christ Church on Wednesday evening, on the occasion of their annual meeting.

The proposition to endow a permanent scholarship in the Seminary was postponed until the next annual meeting.

The Rev. Mr. Whittingham having mentioned that Messrs. Cox and Williams had offered to the Association the furniture of their room in the Seminary, on condition that it should be selected for the use of the Alumni scholar, it was

Resolved, That the kind offer of Messrs. Cox and Williams be thankfully accepted.

The following resolution, grounded on the report of a committee previously appointed, on the subject of correspondence, was offered by the Rev. Mr. Haight, and adopted as one of the By-laws:—

Resolved, That a communication of the proceedings of each annual meeting be made, by the presiding officer, and appended to the Alumni publication, and that the members be requested to communicate with the association, through its corresponding secretary, in reference to its object and interests

On motion of the Rev Mr Van Kleeck, seconded by the Rev. Professor Whittingham, it was

Resolved, That a committee of two be appointed to take into consideration the expediency of attempting to establish a permanent fund for one of the professorships of the General Theological Seminary not yet endowed, and to report at the next annual meeting.

Messrs Van Kleeck and Smedes were appointed

On motion of the Rev. Professor Whittingham, seconded by the Rev. R. B. Van Kleeck, it was unanimously

Resolved, That we express our strong sense of the zeal, integrity, sincerity, and spirituality of our departed brother and associate, the Rev. William Linn Keese, and our deep regret that the Church of his and our affections should have been so soon deprived of services by which he had been so early and eminently distinguished

It was further ordered, that the preceding resolution be published in the Churchman, and that a copy of it, attested by the Recording Secretary, be sent to Mrs. Keese.

The following alumni became members of the Association, by signing its Constitution, viz.

The Rev. Robert B. Croes, and Messrs. P. Teller Babbit, Amos P. Beach, George Benton, J. S. Brenniman, John W. Brown, William C. Cooly, Richard Cook, Thomas C Dupont, John F. Fish, Walter E Franklin, Reuben J. Germain, Kingston Goddard, Frederick J. Goodwin, John F Hoff, John W. Hoffman, William Henry Hoit, Francis P Lee, Charles Mason, Alfred A. Miller, James D. Nicholson, Frederick F. Peake, Henry H. Prout, David H Shert, Henry L Storrs, James A Williams, Lloyd Windsor

The sermon and essay for the present year will be published immediately; and the publication for the last year, which was necessarily delayed, will be distributed with it.

For the information of absent members, it is thought expedient to add the following provision of the Constitution:—

"It shall be expected of each member of the Association, that he pay annually into the treasury a sum not less than the amount of *one-half per cent.* of his yearly salary; and he shall hold himself obliged, by all proper exertions, to advance the interests of the Seminary, in such way as his aid may be needed."*

Attest,
R. B. VAN KLEECK, *Rec Sec.*

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* There have been one hundred and one members of the Association. Of this number, two have departed this life; leaving at present ninety-nine members.

Of these, three are in Massachusetts, one in Delaware, twenty-three in New-York, nine in New Jersey, eight in Pennsylvania, three in South-Carolina, one in North Carolina, four in Ohio, ten in Connecticut, one in Vermont, one in Virginia, one in Alabama, one in Indiana, two in Maryland, one in Tennessee, one in Illinois, one in Michigan, two in Rhode Island, one in the District of Columbia, and one a missionary to China. The intentions of the new members are not known with sufficient accuracy to include them in this statement.

MICHIGAN.—We understand that the consecration of the bishop elect has been deferred in consequence of the serious indisposition of Bishop White.

INTELLIGENCE.

BISHOP ONDERDONK'S PROPOSED ORDER OF VISITATION FOR THE PRESENT SEASON.

Sixth Sunday after Trinity, July 10, Trinity Chapel, Staten-Isand, 5 P. M.

Seventh Sunday after Trinity, July 17, Westchester, A. M.; Eastchester, P. M.; 18, New-Rochelle; 19, Mamaroneck; 20, White Plains; Friday, 22, North Salem, ordination A. M., confirmation P. M.

Eighth Sunday after Trinity, July 24, Ulster, Ulster county, ordination, A. M., confirmation P. M.; Tuesday, 26, Ballston Spa; 27, Saratoga Springs; 28, Sandyhill; Saturday, 30, Granville.

Ninth Sunday after Trinity, July 31, Hampton; August 1, Whitehall; Wednesday, 3, Plattsburg; Friday, 5, Malone.

Tenth Sunday after Trinity, August 7, Potsdam; 8, Norfolk; 9, Waddington; 10, Ogsdenburg; 11, Morristown, ordination A. M., confirmation P. M.; Saturday 13, Brownville.

Eleventh Sunday after Trinity, August 14, Watertown; 15, Sacket's Harbor; 16, Pierrepont Manor, consecration A. M., confirmation P. M.; 17, do., ordination; Friday, 19, Constableville, consecration A. M., confirmation P. M.

Twelfth Sunday after Trinity, August 21, Oswego; 22, Fulton; Festival of St. Bartholomew the Apostle, Wednesday, 24, Moravia; 25, Homer, ordination A. M., confirmation P. M.; 26, M'Lean; 27, Aurora, consecration A. M., confirmation P. M.

Thirteenth Sunday after Trinity, Aug. 28, Waterloo; 29, Canandaigua; 30, Allen's Hill; 31, Penfield; Sept. 1, St. Luke's Church, Rochester; 2, Avon; 3, Genesee.

Fourteenth Sunday after Trinity, September 4, Mount Morris; 5, Dansville; 6, Wethersfield; 7, Warsaw; 8, Sheldon, ordination A. M., confirmation P. M; 9, Le Roy, 5 P. M.; 10, Batavia, consecration A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 11, Darien; 12, Newstead; 13, Medina, consecration A. M, confirmation P. M.; 14, Grace Church, Lockport;* 15, Lewiston, A. M.; Buffaloe, 7 P. M.; Saturday, 17, Fredonia, consecration A. M., confirmation P. M.

Sixteenth Sunday after Trinity, September 18, Mayville; 19, Jamestown; Festival of St. Matthew the Apostle, Wednesday, 21, Ellicottville, ordination A. M., confirmation P. M.; 22, Olean.

Seventeenth Sunday after Trinity, September 25, Bath, consecration A. M., confirmation P. M.; 26, Pen-Yann, consecration A. M., confirmation P. M.; 27, Hector, consecration A. M., confirmation P. M.; 28, Johnson's Settlement; Festival of St. Michael and all Angels, 29, Danby, consecration A. M., confirmation P. M.; 30, Candor, consecration A. M., confirmation P. M.; Oct. 1, Binghamton.

Eighteenth Sunday after Trinity, October 2, Harpersville.

Nineteenth Sunday after Trinity, October 9, St. James' Church, New-York; Tuesday, 11, St. Peter's Church, Albany.

The Bishop has been unavoidably compelled, much to his regret, to omit a few parishes which have not been visited since 1833, and in which special Episcopal services are not required. He will, however, perform with pleasure, any services in addition to the above, which may be asked of him, provided they are not inconsistent with punctually discharging those appointed.

Where an ordination is to be held, the candidate is expected to see that the proper number of presbyters, two at least, is in attendance.

Society for the Promotion of Christian Knowledge.—It is highly satisfactory to learn from the following brief notice, that the present condition of this venerable institution, (the oldest of all now engaged in the good work of spreading Christianity through the world,) is so flourishing. Long may it continue to be upheld by the contributions of the Church! We hope soon to be in possession of the annual report, from which we shall make extracts for the information of our readers.

"During the past year the extent to which its operations have been carried far exceeds that of any other period of its history. The circulation of books and tracts has amounted to two millions two hundred and seventy-eight thousand and forty-eight, being an increase of 116,855 upon the circulation of the year preceding; in addition to which the Committee of General Literature and Education has circulated, including the Saturday Magazine, 4,747,187. The receipts of the Society during the year, including 605*l.* on account of the special fund for the Foreign Translation Committee, have amounted to 73,236*l.*

"The Society glories in having been the first body in the kingdom which came forward to promote the education of the poor upon Christian principles. And though it is no longer directly engaged in the establishment of schools, it continues to supply all the religious books used in the national schools, and probably, the report states, in the greater part of all the charity schools in the kingdom which are in connection with the Established Church. We believe, however, that a large number of these do not confine themselves exclusively to the Society's list"

Colonial Churchman.

See of Bristol.—A meeting took place last week at the Diocesan school rooms, Bristol, for the purpose of receiving a communication from London, stating the result of the measures taken to avert the threatened extinction of this see. The right worshipful the mayor, on taking the chair, said, that the last time they met it was for the purpose of taking into consideration that part of the report of the Ecclesiastical Commissioners which recommended the extinction of the See of Bristol, and to resolve on an address to the king, and petitions to both houses of parliament against the proposed measure. Their members in parliament, Sir R. Vyvyan and Mr. Miles, with zealous attention to the interests of their constituents, had communicated with the Archbishop of Canterbury, and it was now proposed to unite the See of Bristol with Gloucester. The mayor read a letter which he had received from Sir R. Vyvyan, inclosing one to the honorable baronet from the Archbishop of Canterbury, in which his grace stated, that if the sense of the inhabitants of Bristol was expressed on the subject, the commissioners would reconsider that part of their report, and intimated that it was probable they would recommend the union of the Diocese of Bristol and Gloucester, and that the residence of the bishop should be in the centre of his diocese. Sir R. Vyvyan therefore suggested the propriety of a public meeting, to agree on the terms of a memorial to the commissioners, which he and his colleague, Mr. Miles, would feel much pleasure in supporting.

The meeting was addressed by Thomas Daniel, Esq, the Rev. R. G. Bedford, Joseph Cookson, Esq., Colonel Master, C. L. Walker, Esq., Mr. W. L. Clarke, Christopher George, Esq., P. F. Aiken, Esq., Edward Sampson, Esq., J. M. Gutch, Esq., and Charles Payne, Esq. The following memorial was unanimously agreed to:—

"*To his grace the Archbishop of Canterbury, and the other Commissioners appointed by his Majesty's commission to inquire into the state of the Established Church.*

"The memorial of the undersigned inhabitants of the city of Bristol and its vicinity respectfully showeth,

"That your memorialists feel grateful to your lordship for your disposition to reconsider the arrangement of the See of Bristol, so as to admit of its amalgamation with the adjoining See of Gloucester, instead of its extinction as proposed by the second report.

"That it is of the utmost importance not only to the interests of the Establishment, but also to the cause of true religion, that the extensive and densely populated district in and surrounding the city of Bristol, should have the advantages so long enjoyed of a resident bishop—an object of so much importance in the minds of your grace, and the other distinguished prelates and persons who signed the first report, as to induce you to recommend a course of proceeding otherwise objectionable, simply because, by a contrary arrangement, 'the great and populous city of Bristol would no longer be the residence of a bishop.'

"Your memorialists, therefore, entreat that in any arrangement of the See of Bristol, its name may be preserved, and a residence (for which the necessary funds have been already raised by taxation on the citizens) may be established in the city, or its immediate vicinity.

"Your memorialists are confident that they have the means of satisfying his majesty's commissioners, that by a different arrangement of the Dioceses of Bath and Wells, Salisbury, Gloucester, and Bristol, the late See might be preserved as the efficient centre and focus of a contiguous district, ample as to its population to met the views of the commissioners, leaving to each of the other three dioceses a population also consonant with those views, and that this suggestion is in direct conformity in principle with the nineteenth proposition in the first report."

NOTICE.

THE Corner-stone of the new Episcopal church at Belleville will be laid on Monday, the 11th of July, by the Rt. Rev. George W. Doane, D. D., at 5 o'clock, P. M

The clergy and other friends of the Church are respectfully invited to attend.

The procession will form on Belleville bridge, at half-past 4 o'clock.

ROBERT DAVIES,
JOHN RUTHERFORD, Jun.,
AURENT SCHUYLER,
MELVILLE CURTIS,
Building Committee.

N. B. An examination of the Sunday school scholars will take place at 8 o'clock the same evening, in the old church.

NOTICE.

THE quarterly sermon before the New-York Protestant Episcopal Sunday School Society will, by divine permission, be preached, on Sunday evening, July 10, at St. Thomas' Church, when a collection will be made in aid of the funds of the society.

Service to commence at half past seven o'clock.

The members of the society, and others friendly to the cause of Sunday schools, are respectfully requested to attend.

By order, THERON WILBER, *Secretary.*
New-York, July 5, 1836.

The managers of the Society are requested to attend the quarterly meeting of the Board, on Thursday evening, July 14, at eight o'clock, at the Sunday school room of St. John's Chapel.

THERON WILBER, *Secretary.*

STANDING COMMITTEE OF THE DIOCESE OF NEW YORK.

June 18.—The Canonical Certificate was this day granted and signed in favor, respectively, of Rev. William Tatham and Rev. William F. Walker, Deacons, applying for Priests' Orders, and of Pierre P. Irving, applying to be admitted to the holy Order of Deacons.

July 1.—The Canonical Certificate was this day granted and signed, respectively, of Rev. Charles Jones, Rev. Charles W. Hackley, and Rev. Isaac Garvin, Deacons, applying to be admitted to Priests' Orders, and of Pierre Teller Babbit, John W. Brown, Henry H. Prout, Clement M. Butler, Lloyd Windsor, William C. Cooley, Kingston Goddard, Frederic F. Peake, Richard I. Germain, Richard Cox, John F. Fish, Henry L. Storrs, and James D. Nicholson, applying to be admitted to the holy Order of Deacons.

WILLIAM CREIGHTON, *Sec'y.*

EPISCOPAL FREE CHURCH.

THE undersigned have the satisfaction of informing those who have signified their desire to promote the establishment of an Episcopal Free Church, and Episcopalians generally, that arrangements have been made with the Rev. Wm. Richmond, to commence public worship in Euterpean Hall, a spacious and commodious room, No. 410 Broadway, near Canal-street, commencing on Sunday the 17th inst.

From the encouragement received, confident hopes are entertained that the erection of a church will be proceeded in without delay. Persons desirous of promoting this important object are particularly requested to attend.

G. C. MORGAN,
WM. HINTON,
D. WELLS.
July 6, 1836. Committee.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

THE Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society acknowledges the receipt of the following sums since his last report of the 29th June:—

From the Rev. Jacob L. Clark, one-half of the "offerings" of St. Stephen's Church, Ridgefield, Conn., for one quarter, for Bishop Kemper's Diocese, $9 00—From the Missionary Society of the General Theological Seminary, in part of their annual contribution, for general domestic purposes, 35 00—Collection in St. John's Chapel, New-York, on Sunday evening, 31 July, after an address from Bishop Kemper, (including an unsigned pledge for fifty dollars, and some other unredeemed pledges,) for Missouri and Indiana, 315.35—Collection in St. George's Church, Flushing, Long Island, on Sunday morning, July 3d, after sermon by Rev. Mr. Dorr, 200 01—From the Female Missionary Society of St. John's Church, Portsmouth, N. H., by their treasurer, Martha C. Adams, 50 00—Through the Protestant Episcopal Press, from a lady of Woodberry, Conn., for Bishop Chase's Diocese, 5 00—"Offerings" of St. Paul's Church, Steubenville, and St. James' Church, Cross Creek, Ohio, by the hand of their rector, 50 00, to be equally divided between the foreign and domestic committees, 25 00.

By the hands of F. H. Stimpson, Esq., Receiving Agent for Boston and its vicinity, the following contributions, viz. Through the Rev. Mr. Baury, from the Auxiliary Association of St. Mary's Church, Newton, Lower Falls, for Bishop Chase's Diocese, 28 50—From the Juvenile Society of the same church, and for the same object, 4 50—The "widow's mite" of St. Mary's Church, for the Protestant mission schools, Illinois, 4 00; 37 00.

From Thomas Robins, Esq., Receiving Agent in Philadelphia, the following contributions, for the month of June, viz. From a member of St. Andrew's Parish, Maryland, for domestic missions, per Rev. John Clayton, 5 00—From All Saints' Church and Emanuel Chapel, Holmesburgh, Penn., 22 50, for Bishop Kemper, and 22 50 for general purposes, per Nathaniel Lewis, Treasurer, 45 00—From the Sunday schools of All Saints' Church and Emanuel Chapel, Holmesburgh, Penn., for the use of Bishop Kemper, per Mr. Lewis, 3 27; 53 27.

Whole amount, $704 63
July 6, 1836. JAMES SWORDS, *Treasurer.*

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

THE Subscriber, appointed Special Agent to solicit funds for the General Protestant Episcopal Sunday School Union, acknowledges contributions in

St. John's Church, Yonkers, Westchester County, $110 00—Zion Church, Greenburgh, Westchester County, 119 75—From "X." 10 00. Total, $239 75

F. H. CUMING, *Secretary.*

YOUNG MEN'S AUXILIARY EDUCATION AND MISSIONARY SOCIETY.

THE Treasurer acknowledges the receipt of the following, viz.

From the Association of Christ Church for the promotion of Christianity, to constitute the Rev. A. Smedes a patron, $50 00—From subscribers, 12 00—From donors, 4 00.

Whole amount, $66 00
WM. H. TOWNSEND, *Treasurer,*
July 6, 1836. 166 Barrow-street and Bank of America.

PRESS DEPOSITORY,

46 *Lumber-street.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending July 6th, from the following persons, viz.

Postmaster, Scottsville—Lt. L. S. Russell—B. P. Smith—Postmaster, Winchester—George Beatly—Alexander Randall, *with remit.*—T. L. Jackson—Henry R. Smith—Rev. A. Guion.

Received by the Gen. Prot. Episc. S. S. Union.

Postmaster, Geneva—Rev. John L Bryan, *with remit.*—Rev. B Hutchins, *with remit.*—Rev. E. W. Peet—John C. Spencer.

CLASSICAL INSTRUCTION.

THE Advertiser, a graduate of Trinity College, Dublin, a married man, upward of forty years of age, who has devoted more than twenty years to the instruction of youth in the Greek and Roman languages and literature, in the United States, wishes to obtain a situation as a classical teacher in a respectable seminary in this city or its vicinity, with a competent salary attached to it. Unquestionable evidence of moral character, and ability to instruct, will be given, upon application to the Rev. Mr. Seabury, Editor of the Churchman, No. 46 Lumber-street, New-York.

THE REV. W. F. WALKER has opened a school for a limited number of boys, at his residence, 287 Third-street. The situation is airy, healthy, and pleasant.

An adequate number of teachers are engaged, competent to insure full and efficient instruction in every department.

The school is conducted in subservience to the principles of the Protestant Episcopal Church.

Terms for boarders, (number limited to *twelve,*) $200 per annum; for day scholars, (number also limited to *twelve,*) $10 per quarter. W. F. WALKER.

PRIVATE TUITION.

A CLERGYMAN, the state of whose health is such that at present he is obliged to desist from the duties of his profession, is desirous of occupying a part of his time in teaching one or more members of a family in the various branches of a classical and English education. He has had much experience in the instruction of youth.

Address, by letter, to C. T., at the office of the Churchman, or at 121 William-street, New-York.

June 24, 1836. 2t.

PRIVATE BOARDING SCHOOL FOR BOYS.

THE REV. G. C. V. EASTMAN, Rector of Grace Church, Saybrook, Conn., will receive into his family a number of lads, not exceeding ten, to fit them either for college or for ordinary business. From his experience in the instruction of youth, and his unexceptionable location, he confidently hopes a share of that patronage which is now sustaining so many kindred undertakings, and which is indicative of a growing solicitude to guard as much as possible the morals of the young, while their characters are receiving a permanent bias.

Saybrook is very pleasantly situated, easily accessible from all parts of the country, and unusually healthy even for a country town in New-England. Gentlemen of the south, who are desirous of educating their boys in the northern States, are particularly invited to examine the advantages of this place as a residence for their sons while preparing to enter college. Mr. Eastman will spare no pains to render his house an agreeable home to his pupils, and to advance them in their studies. For the satisfaction of those who may feel disposed to patronize his school, he would refer them to the clergy of the Episcopal Church generally, and particularly to the following gentlemen:—

The Right Rev. Bishop Brownell, D. D.; the Rev. Nathaniel S. Wheaton, S. T. D., President of Washington College; the Rev. Samuel F. Jarvis, S. T. D, Professor of Oriental Languages and Literature in Washington College; the Rev. Henry Croswell, D. D., Rector of Trinity Church, New-Haven; Right Rev. Bishop Griswold, D. D., of the Eastern Diocese; the Right Rev. Benjamin Smith, D D., of Kentucky; Mr. Gilbert T. Thompson, A. M., Professor of Languages, Geneva College, New-York; the Hon. Henry C. Martindale, Sandy Hill, New-York; Bishop Onderdonk, Dr. Milnor, Dr. Eastburn, Dr. Berrian, of New-York City.

Terms, $150 per annum, exclusive of bed and bedding, payable half-yearly. Boys received at any time; and for any period less than one year, at a proportional price.

Saybrook, June, 1836. 4t.

BIBLE QUESTIONS.

"QUESTIONS on Select Portions of the Historical Books of the Old Testament, for the use of Families, Bible Classes, and Sunday Schools. By the Rev. J. F. Schroeder." For sale at the Protestant Episcopal Press.

Persons sending orders will please address, *post paid,* LOUIS SHERMAN, at the Protestant Episcopal Press, New-York.

From the Philadelphian.

The Church.

Yes, she has risen in her strength;
 The Church! the Church of God
Puts on her robes, and walks at length
 Where her great Captain trod;
Her path is by the barren rock,
 Her path is through the sea:
He 's in the desert with his flock,
 And in the deep is He.

I trace her in the lonely ark,
 In Abraham's stranger's tent,
And in the upper chamber, where
 The Comforter was sent;
And while her troubles, and their deeds
 Pass on, and are entomb'd,
I see her towering—by the fire,
 Encompass'd, not consumed.

Through persecution's martyr-flame,
 Through famine, scathe, and fears,
Through foul reproach, and scorn, and shame,
 And blood, and bitter tears—
Still onward, onward is her way;
 In weakness waxing strong,
Her proud device, the Star of day,
 And victory her song.

I see her toils. Abroad, at home,
 From tropic to the pole,
Wherever swells a pagan dome,
 Or weeps a human soul—
The temple crumbles at her might;
 The soul to Christ is given;
And where hung out the pall of night,
 Now cluster beams of heaven.

With principalities she wars,
 With Satan's leaguing powers;
She scales his heights, and plants her foot
 Upon his tallest towers;
And fall before her trumpet's blast,
 The dragons of renown;
And at her stern rebuke are cast
 The shrine and priesthood down.

And not one banner in her train
 In slumber may be furl'd—
Nor shall the sword return again
 Drawn out to free a world—
Not till her empress step is found
 Where'er is found the ban;
Nor till her colors tread each ground
 Where lingers fallen man.

As the small dust is to the globe,
 As rain-drops to the sea;
So is her glorious past, to what
 Her coming yet shall be!
Ask, and I will give, saith God, the spoil,
 The heathen to my Son;
Fruit of his travail and his toil,
 Conceived, and "dared, and done."

From Bishop Doane's Second Charge to the Clergy of the Diocese of New-Jersey.

THE CHURCH'S CARE FOR LITTLE CHILDREN.

Whatever helps the catechist may use, *the Church Catechism should always be the text-book.* There is none so good. There is no other that has authority. The use of catechisms preliminary to it, and of catechisms explanatory of it, and of catechisms for those of riper years, is altogether unnecessary, and tends to distract the mind. Multiply catechisms as you may, there is but one plan of salvation. That the Catechism in the Prayer-book fully and faithfully developes. The best could do no more. "The country parson," says godly Herbert, "values Catechism highly. He useth and preferreth the ordinary Church Catechism, partly for obedience to authority, partly for uniformity sake, that the same common truths may be every where professed; especially since many remove from parish to parish, who like Christian soldiers, are to give the word, and to satisfy the congregation by their catholic answers." In one respect it is peculiar. Parts of it are level to the comprehension of the simplest child. Parts of it, if thoroughly investigated, would task the loftiest reach of the most intellectual man—places in it, as an ancient writes of sacred Scripture, where every lamb may wade; other places where an elephant must swim. The utmost range is thus permitted to the pastor in the adaptation of it to the several capacities of those whom he instructs—exacting of all, says Herbert, "the doctrines of the Catechism: of the younger sort, the very words; of the elder, the substance;" remembering, we may add, that as the youngest soon will rank among the elder, the elder soon will pass beyond his reach, he cannot be diligent enough in storing all their memories with the words, in imbuing all their hearts with the substance, of that most admirable Christian manual.

"There are very few human productions," says one who has written admirably on this subject, "upon which a Christian teacher can ground his instructions with so much confidence, as the Church Catechism. The Roman Catholic catechisms run away into many points of faith and discipline, which have no support whatever from the plain words of Scripture. Several of the best catechisms of reformed congregations are abstrusely doctrinal, others are diffuse and lengthened out into treatises, while our own is neither redundant nor dogmatical. It never wanders from Scripture, or runs into nice distinctions: it contains that alone in which all Christians are agreed. It raises no scruples, it offends no prejudices, and its very brevity implies that it leaves much to the judgment of the parish priest, and demands that he do more than confine himself to its concise phraseology—that, taking its letter as his guide, he make a full and complete illustration of its apostolical lessons. Hence the clergyman who commences his catechetical lectures with this manual in his hand, sets out in good humor with all Christian men. Every body is with him; no man is against him. Those who think the Catechism too short look to him for amplification. Those who fancy it requires some explanation, are glad to have him for an expounder."

Excellent as the Catechism is, and prominent as it should be in every plan of pastoral instruction, it should always be impressed upon the mind of every child, that *it is nothing, and of no regard, but as it may be proved by Scripture.* While, therefore, its venerable text should be continually repeated, analyzed, enlarged on, illustrated, laid to heart, applied to all the life, it should be constantly required that every line and word of it be shown to have authority in holy Scripture. Used in this way, the Catechism explains the Bible, while the Bible sustains the Catechism. The plan of salvation is developed; the doctrines of the cross are explained; the duties of life are enforced: of the whole counsel of God, no portion is kept back; of all that appertains to life and godliness, no point is left obscure. Nothing can be more impressive, nothing can be more interesting, than an exercise like this. The lucid order of the Catechism throws light upon the meaning of the sacred text. The sacred text gives unction, power, and life to the instructions of the Catechism. At every step, new confidence is gained, new beauties are apparent. The young Christian drinks conviction from the first fountains of eternal truth, and finds, with lively satisfaction, that every word which has been taught him by the Church has precedent and sanction in the pure word of God.

The exercise of catechizing, thus guided by the provision made for it in the Prayer-book, with continual comparison of every point with holy writ, *should also be conducted in a constant reference to the order and services of the Church.* In this way, her distinctive features, the authority and constitution of her ministry, the nature and importance of the sacraments, the admirable arrangement of the Christian year, her daily services, her solemn ceremonies, her impressive rites, may all be made familiar to the children, commended to their understandings, made engaging to their hearts, and shown to be not less accordant with the sacred warrant of the word of God than with the dictates of man's reason, and the infirmities, necessities, and sympathies of his immortal nature. In this way, objections are answered, prejudices mitigated, ignorance informed. The relation of the parts is shown, and the agreement of the whole. The Church approves herself to be what God designed, the pillar and basis of the truth. Her service is, and is seen to be, "a reasonsble service;" her worship, "the beauty of holiness," commends itself to every heart, and is, as it is felt to be, by every pious soul, a "spiritual sacrifice," acceptable to God, through Jesus Christ.

The catechizing *should be "openly in the church."* This is the provision of the rubric. Of its meaning, there can be no doubt. To catechize the children before the congregation have assembled, or after they have dispersed, is not to comply with it—is to deprive many who might be profited by it of the advantage—is to put its light "under a bushel," when it should be set up in the candlestick, and give light to all that are in the house. The disregard of this injunction has tended very greatly to depreciate the catechizing. A thing done in a corner is naturally supposed to be of small importance; and what a thing is thought to be, it commonly is. General interest has been lost. Parents and guardians have seldom favored it with their presence. It has possessed nothing to render it animating to the pastor, or engaging to the children. It has become dull, formal work, without estimation, and with but small advantage. In too many cases it has gone entirely out of use.

To restore the catechizing to its due importance, it must not only be done openly in the church, but when it is done, *it must take the place of the sermon.* Objections will, I know, be raised to this proposal—that the people will complain of it—that it will hinder their edification—that it will make the church unpopular. They are the objections, I presume to say, of those who never made the trial, or made it partially, and without confidence. The true inquiry to be made is, What is right? and what has been experience? It is right, doubtless, that "the priest's lips should keep knowledge, and that the people should seek the law at his mouth." What the Scripture teaches, what the Church enjoins, what his best judgment recommends, and his conscience honestly approves, he certainly must do. And what he makes it plain that he so does, the people will as certainly allow. They know that the children must be instructed. They know that the Church requires that he should catechize them openly before the congregation. They know that for this service time must be allowed. They know that to add it to a sermon will exhaust his strength, while it fatigues the children, and is wearisome to them. It is an error to suppose the people blind to these considerations, or deaf to reason and to duty. They are alive to both. They confide in the judgment of him who ministers to them in holy things. They are predisposed to the approval of his godly judgments. Let him convince them that he seeks not theirs, but them; let them be satisfied that he would save their children and themselves, and they will object to nothing that he proposes, they will withhold nothing that he requires, be it consistent only with the Scripture and the Church. Of the good shepherd, that goeth before his sheep, his saying of the Saviour always will be true—calling his own sheep by name, and leading them out, his sheep will follow him, because they know his voice. And such is the lesson of experience. Where the catechizing has been made a public exercise, and diligently administered, it has secured acceptance with the people, and approved itself a benefit to all. Bishop Sanderson, when he was a parochial clergyman, used to spend an hour at evening in the Church Catechism; "whereat," says one of his biographers, "the parents and elder sort were wont to be present, and from whence they reaped greater benefit than from his sermons; the great principles of religion working more powerfully upon them than his discourses and enlargements." "I never yet," says Bishop Fleetwood, "heard catechizing in the church, where I did not see the oldest and the gravest people attend as seriously as any else; and I dare say they were as much edified, and more pleased to be so than the elder." "In most country parishes," says the present bishop of London, "a catechetical examination of young persons, interspersed with judicious illustrations and remarks, will be of greater benefit to the congregation than a second sermon." My own experience, in every respect, confirms the statement of these high authorities. Every where, the testimony is, that the catechizing at the visitation transcends, in interest and in profit, the usual sermon. Once in a month, at least, in every parish—as I have practised, with entire acceptance, and to great advantage, in my own—I most decidedly advise the substitution. I am much disposed to think with Bishop Blomfield, that it were well if it were weekly. I only differ from him in believing, that in city, equally with country parishes, the practice is not only feasible, but altogether to be commended.

From the Philadelphia Observer.

PREVALENCE OF INFIDELITY.

Among the dangers that threaten our country, one is *Atheism.* It has been said, there was no such thing as an Atheist. It is too late now to say that. They swarm like vermin, and go upon the face of the earth to pollute, and to seduce, and to destroy. It is systematized, not speculative Atheism; not David Hume, writing in his study for a small circle of literati, but organized, proselyting, and firing low, to take in the mass of mankind, the working men, preparing a volcanic power at the foundations of society to blow us into atoms. It is a trifling thing that the learned and great are contaminated with error and vice; while the yeomanry are virtuous, their weight will hold society steady. But let Atheism go down among the farmers, the mechanics,—the bone and sinew of the body politic,—and all is lost. This is what Atheism is attempting to do with the press, with tracts, by agents, by untiring industry, and a wisdom worthy of a better cause.

Another is *Fatalism.* This is the most universal and dangerous form of error in our land. I know what I say. I am acquainted with the interior of several of our cities, and have examined the fundamental principles of the various errors that contaminate the common mind, and I know that the most prevalent form of wrong opinion is skepticism, a doubt and uncertainty with respect to their accountability. The bottom of accountability is fallen out. The young men, the merchants' clerks and mechanics, have cut loose the cords of accountability that bound them to God's government, by denying or doubting, not whether there be a God, but whether they are accountable to him for their conduct. The current literature among them, and the prevalent opinion, treats mind as if it were matter. Some doubt if it is not material, others regard it as if there were the same connection between motives and volitions, as between the flint and steel when a spark is struck out. The evidence of this is seen in the spirit of insubordination and unutterable pollution that is pouring over our large cities and towns, and throughout the country. Men are gnashing their teeth, and kicking against the restraints of law, and against the checks of shame, seeking by the destruction of accountability to men to destroy accountability to God, and be free at once from the restraints of earth and the restraints of heaven.—*Dr. Beecher.*

A SHORT ACCOUNT OF THE RISE AND PROGRESS OF THE PROTESTANT EPISCOPAL CHURCH IN THE CITY OF ST. AUGUSTINE, EAST FLORIDA.

BY ANDREW FOWLER, A. M.

On Saturday, the 22d of September, 1821, the Rev. Dr. Gadsden applied to me in behalf of the Protestant Episcopal Society, composed of young men and others in the city of Charleston, South Carolina, to go as their missionary to St. Augustine, in East Florida, for the space of two months, in order, if possible, to collect and organize a congregation in that place. Having made up my mind to undertake the mission, and having received a circular letter of introduction, to Christians in particular, and to the community in general, signed by the two vice presidents, the president being absent at the time, I left this port about one o'clock in the morning of the Friday following, in the sloop Volant, Capt. Votee, and in four days I arrived safe at the place of my destination; it being the 2d of October. We were off the mouth of the harbor of St. Augustine in thirty-six hours after we left Charleston; but from the great swells, and the difficulty of crossing the bar in such rough and tempestuous weather, we could not enter the harbor until the next Tuesday. When we came to the quarantine ground the port physicians boarded, and informed us, as the pilots had previously done, that a malignant fever was raging in the city to a violent degree. He also informed us that two or three new cases had been announced in the public Gazette that very morning, and that the citizens were greatly alarmed at their situation; he moreover advised me not to go on shore, as he thought I would be in imminent danger of taking the disease, and perhaps of losing my life. But as I felt no apprehensions on that point, having often been where the yellow fever prevailed; and as it seemed a providential circumstance I should arrive there at that particular crisis, I was resolved at all events to land, and trust myself to that Almighty power which I knew was able to protect me in the hour of danger, and to be resigned to what appeared to me to be his will, and my duty herein; as well knowing that my ministerial labors could not be more needed than in this season of their distress and awful affliction. It is a great and frequent misfortune in our southern climate, that so many of the clergy are obliged to leave their congregations in the sickly months, when their good advice and pious prayers are so necessary to *encourage the sick, and comfort mourners.*

* * * * * * * *

On Saturday, October 7th, agreeable to notice given the day before, I performed divine service in the old government house, where I had a numerous, respectable, and attentive audience, notwithstanding the sickness and awful situation of the inhabitants; and this continued to be the case while I remained among them. A considerable number of the Papists, both Spaniards and Minorcans, were wont to visit us in our religious assemblies, who behaved with great devotion and reverence, and knelt at every prayer. Would to God our own people were as exact in the observance of this attitude, when the Church requires it, and our duty obliges us to call upon the Almighty in public worship! But it is to be lamented that it is often quite otherwise; and that many who call themselves members of our Church, especially men, neither bow the knee in prayer, nor pay any regard to the *rubrics,* which require it. They stand like idle spectators, as if they had no concern in what was transacting; as if they had no sins for which they should humble themselves at the throne of grace, nor for which they implore the pardon of God.

The morning after I arrived at St. Augustine, I began to visit the people, especially the sick and the dying; and my visits, as far as I could judge, were kindly and thankfully received. While there I passed through many trying and awful scenes, and was sometimes almost ready to sink under those shocking spectacles of grief and affliction which I saw. The sick were strangers, in a strange land; and many of them were destitute of the means of support for themselves and families. To hear the sorrowful moan of parents, expecting in the course of a few minutes, or hours at most, to be snatched away by the cruel and relentless hand of death, from a young and numerous flock of children; children bewailing the sad fate of a dying parent; to see wives taking their final leave and last farewell here on earth, of their fond and indulgent husbands; to be present, and obliged to witness the distresses of such as had near and dear friends, fathers, mothers, brothers, sisters, &c. at a distance, and expecting to see them no more in this world; were circumstances truly affecting and heart-rending, and such as could not fail to excite my sympathy and deepest sorrow for their situation and sufferings.

As I was sent for one afternoon, just before sunset, to visit an Irishman, I supposed he had made a mistake, when upon my entering his room I found he was a Papist by the sign he gave me, which was crossing himself with his hand; and I said, "Have you not mistaken me for the Roman Catholic father?" he replied, "No; we know who you are, the Protestant father. We want your advice and prayers." There were two other men in the same room, and in the same situation—in the last agonies of death; but all retaining their senses, I advised and prayed with them. They appeared very thankful; and after I had taken each one by the hand, bidding him farewell, and looking up to heaven for God's blessing in his behalf, I was invited into the next room, where lay two more Irishmen in the agonies of death, who were also Papists. I said to them, as I had done to the others, "Perhaps you have mistaken me for a Roman Catholic father." But they answered, "No, we know who you are, and are desirous to have your advice and prayers, as our friends have had." I then gave them the best advice I was able, and prayed with them also, for which they seemed very thankful. No sooner was this over, and I had bidden them a final adieu, than I was asked to go up stairs to see two other sick persons. As I entered the chamber I found a man lying in one corner of the room, and his wife in another; both of whom appeared to be near their end, but still retaining their senses. I advised with and prayed for them. They were thankful for what they termed *my kind offices.* The husband expressed great anxiety with respect to his wife, as if her death would be matter of singular grief to her friends. It seemed he loved her, in overlooking his own deplorable condition and fixing his mind on hers. Not one of these seven persons lived to see the next day's returning sun, to give them light and cheer their spirits. I hope, through divine mercy, they were all prepared to meet the rays of a brighter Sun than this world affords, even the rays of the Sun of Righteousness, which is the light of the saints in that celestial region where they shall sigh no more! I presume they were interred by one of the Romish priests; though some corpses were taken to the house appointed for all living, without any religious ceremonies or Christian observances. In the course of the following day I met with Father Crosby, and mentioned to him what had occurred the evening before. I said I did not wish to meddle, or intermeddle, with the duties of the clergy of other denominations. But he replied, "You have no occasion to make any apology on that head; you are perfectly welcome to visit such sick people in my congregation as may desire it; and I shall be thankful."

During my visit in St. Augustine I attended eighteen funerals, twelve males and six females; catechized four children, and baptized eight. The children that I catechized did honor to themselves and to the Church, to which they belonged; and their vigorous exertions in acquiring Christian knowledge strengthened my hands to duty, while their parents and others seemed as highly gratified in the progress they made. All the persons I saw buried were ninety-five, old and young, male and female.

The Papists have an extensive cemetery within the gate and breast work, or ditch of the city, which were made to defend it against the attacks of the Indians. The Protestants have a burying ground just over the ditch, and without the gate, and another just back of the fort, which is a beautiful and strong fortification, and has a very elegant appearance as you enter the harbor. I attended some funerals at each of these Protestant cemeteries as the officiating priest. Several of the Spaniards and Americans observed to me, that we had great beauty in our office for the burial of the dead, and that it gave them a solemn and impressive sense of dying!

From the Protestant Episcopalian.

THE STATUE OF MEMNON.

The story that is told about this wonderful statue is briefly this: that it had the faculty of uttering a sound like the snapping of a musical instrument's string, and that it emitted this sound every morning at the rising of the sun. The story has the air of fiction, and yet it is well proved. Strabo, the ancient geographer, tells us that he visited the spot with a party of friends, and a considerable body of soldiers, early in the morning; and that they heard the sound uttered as others had reported. He professes himself unable, however, to determine whether it came from the statue, its base, or the surrounding spectators. Pausanias, who himself saw the statue, says that it "emits sounds every morning at sunrise, which can be compared only to that of the breaking of the string of a lyre." The poet Juvenal, who was some time in Egypt, represents it as emitting continued sounds. "*Dimidio magicæ resonant ubi Memnone chordæ.*" "Where magic strings vibrate in the body of Memnon." The fact is stated by Pliny and by Tacitus, but as they knew nothing of it from observation, never having seen it, they give only the concurrent belief and testimony of others. Upon the statue itself are a number of Greek and Latin inscriptions. Indeed it is said to be nearly covered with them. These inscriptions are all of them attestations to the vocal faculties of the statue, written by persons of various descriptions who at different times visited the wonder. An account of these inscriptions is given by Mons. Champollion, in the first volume of his late work on hieroglyphics. I suppose that it must be allowed that the Memnon did really utter certain sounds at the sun's rising. The voice of all antiquity is in favor of the belief, and it is generally credited by the learned now. Even to this day the Arabs that inhabit the country fully credit its vocality. Whether it be that they have heard it, as they affirm, or that the idea is the mere fragment of old tradition, is uncertain. So tells us the English traveller, Mr. Richardson. And he says they call it by a name which signifies, "the statue that bids good-morning." Indeed it would seem that it really does possess this property even to the present day. Another English traveller, Sir A. Smith, attended by a large escort, visited the spot and examined the statue; and at six o'clock in the morning he distinctly heard the celebrated sounds. The cause of these sounds, and the manner in which they were produced, have, however, always heretofore been a mystery.

The true explanation, I apprehend, can now be given; and the problem of centuries be solved.

Baron Humboldt tells us that in his travels in South America, he had ascertained that sounds like those of an organ had from time to time been heard by travellers issuing from the crevices and fissures of granite rocks in the morning toward sunrise. Superstition there ascribes witchcraft. He says that he found the temperature of the air in these crevices to be during the day about 50°, while the temperature at the surface was during the night 39°, the surrounding atmosphere being at 28°. And he reasons somewhat thus: that the increase of the external temperature occasioned by the heat of the morning's sun, causes currents of air to issue from the clefts of the rocks; and thus produces the sounds that are heard. It is a remarkable coincidence, that about the very time that Humboldt made this curious discovery on the banks of the Orinoco, certain travellers in Egypt observed sounds to proceed from one of the granite rocks that abound in that region. And it is worthy of notice that they describe these sounds as resembling the twanging of a musical chord as it snaps—the same noise emitted by the statue. The wonder of the Memnonian statue's emitting sounds at sunrise is thus easily explained. It was doubtless *from some unobserved fissures* in the statue,—which was composed of a highly chrystalized quartzy sandstone, containing a considerable proportion of iron, and somewhat resembling that metal in its properties and color,—that the sound proceeded, when the elevation of the external temperature at the sun's rising acted upon the air within the crevices. And this explanation becomes still more probable and satisfactory, when it is recollected that the statue was *hollow.* Hence Dussaulax, the translator of Juvenal into French, in a note upon the passage quoted from that author, without knowing the remarkable property attached to some rocks, as discovered by Humboldt and the other travellers I have adverted to, explains the matter by saying, that "the heat of the sun heated the air which it contained, and this air issuing at some crevice produced the sounds." And Sir A. Smith expresses the belief that the stones of the pedestal are so arranged as to produce the effect from the impulse of the air upon them—for he asserts that the sounds come not from the statue, but from the base. It is possible that the fact noticed by recent travellers in the Thebaid, and in South America by Humboldt, may have been known, and taken advantage of, in the construction of the statue, by the selection of a block that possessed that property. Yet it might be expected that the secret could not have remained so long undivulged. The probability is, that it was a matter which those who constructed the Memnonium did not themselves understand. Hence the circumstance gave rise to the idea of the statue's possessing some mysterious and supernatural faculty; and the notion became prevalent that it was the statue of Memnon, whom fable represents as the son of Apollo, the god of music, and Aurore, the goddess of the morning; whereas the hieroglyphical legend still visible on the statue, so ingeniously deciphered by Champollion, that master of mysteries, that modern Œdipus, so apt in solving ancient enigmas, determined the fact that it was the effigy of Amenophis, notwithstanding the popular impression, and the opinion of Pausanias that it was a statue of the sun.

From the Philadelphia Observer.

WESTMINSTER ABBEY.

BY WASHINGTON IRVING.

I rose and prepared to leave the abbey. As I descended the flight of steps which led into the body of the building, my eye was caught by the shrine of Edward the Confessor, and I ascended the small staircase that conducts to it, to take from thence a general survey of this wilderness of tombs. The shrine is elevated upon a kind of platform, and close around it are the sepulchres of various kings and queens. From this eminence the eye looks down between pillars and funeral trophies to the chapels and chambers below, crowded with tombs, where warriors, prelates, courtiers, and statesmen, lie mouldering in their "beds of darkness." Close by me stood the great chair of coronation, rudely carved of oak, in the barbarous taste of a remote and Gothic age. The scene seemed almost as if contrived, with theatrical artifice, to produce an effect on the beholder. Here was a type of the beginning and the end of human pomp and power; here it was literally but a step from the throne to the sepulchre.

Would not one think that these incongruous mementoes had been gathered together as a lesson to living greatness? to show it, even in the moment of its proudest exaltation, the neglect and dishonor to which it must soon arrive; how soon that crown which encircles its brow must pass away, and it must lie down in the dust and disgraces of the tomb, and be trampled upon by the feet of the meanest of the multitude; for, strange to tell, even the grave is here no longer a sanctuary? There is a shocking levity in some natures, which leads them to sport with awful and hallowed things; and there are base minds, which delight to revenge on the illustrious dead the abject homage and grovelling servility which they pay to the living. The coffin of Edward the Confessor has been broken open, and his remains despoiled of the funeral ornaments; the sceptre has been stolen from the hand of the imperious Elizabeth; and the effigy of Henry V. lies headless. Not a royal monument but bears some proof how false and fugitive is the homage of mankind. Some are plundered, some are mutilated, some covered with ribaldry and insult; all more or less outraged and dishonored!

The last beams of day were now faintly streaming through the painted windows in the high vaults above me; the lower parts of the abbey were already wrapt in the obscurity of twilight. The chapels and aisles grew darker and darker. The effigies of the kings faded into shadows; the marble figures of the monuments assumed strange shapes in the uncertain light; the evening breeze crept through the aisles, like the cold breath of the grave; and even the distant footfall of a verger, traversing the poet's corner, had something strange and dreary in its sound. I slowly retraced my morning's walk, and as I passed out at the portals of the cloisters, the door, closing with a jarring noise behind me, filled the whole building with echoes.

I endeavored to form some arrangement in my mind of the objects I had been contemplating, but found they were already falling into indistinctness and confusion. Names, inscriptions, trophies, had all become confounded in my recollection, though I had scarcely taken my foot from off the threshold. What! thought I, is this vast assemblage of sepulchres but a treasury of humiliation; a huge pile of reiterated homilies on the emptiness of renown, and the certainty of oblivion? It is, indeed, the empire of death,—his great shadowy palace,—where he sits in state, mocking at the relics of human glory, and spreading dust and forgetfulness on the monuments of princes. How idle a boast, after all, is the immortality of a name! Time is ever silently turning over his pages; we are too much engrossed by the story of the present, to think of the characters and anecdotes that gave interest to the past; and each age is a volume thrown aside to be speedily forgotten. The idol of today pushes the hero of yesterday out of our recollection; and will, in turn, be supplanted by his successor of to-morrow.

ILLUSTRATIONS OF MALACHI III. 2, 3.

Some months ago, there were a few ladies in Dublin who met together to read the Scriptures, and to make them the subject of their conversation; they were reading the third chapter of Malachi:—"Behold I shall send my messenger," &c. One of the ladies gave it as her opinion, that the fullers' soap and the refiner of silver were only the same image, intended to convey the same view of the sanctifying influences of the grace of Christ. "No," said another, "they are not just the same image; there is something remarkable in the expression in the third verse, 'he shall sit as a refiner,'" &c. They all said that possibly it might be so. This lady was going into the town, and she promised to see a silversmith, and report on the subject. She went without telling him the object of her errand, and begged to know the process of refining silver, which he fully described to her. "But do you sit, Sir," said she, "while you are refining?" "O, yes, madam, I must sit, with my eye steadily fixed on the furnace, since if the silver remain too long, it is sure to be injured." She saw the beauty and comfort, too, of the expression, "he shall sit as a refiner," &c. Christ sees it needful to put his children in the furnace, but he is seated by the side of it. His eye is steadily intent on the work of purifying; and his wisdom and his love are both engaged to do all in the best manner for them. Their trials do not come at random; the very hairs of their head are all numbered. As the lady was returning to tell her friends what she had heard, just as she turned from the shop-door, the silversmith called her back, and said that he had forgot to mention one thing; and that was, that he only knew that the process of purifying was complete, by seeing his own image in silver! When Christ sees his image in his people his work of purifying is accomplished.

ST. PAUL'S CHURCH, STATEN ISLAND.

A public sale of Pews in St. Paul's Protestant Episcopal Church, Staten Island, will take place at the Church, on the 15th day of July next, at 3 o'clock, P. M., by order of the Vestry. The pews not sold will be let for the ensuing year.

To those who may desire, a credit of six months will be given on all purchases.

Staten Island, June 27, 1836. 3t.

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